

SUPPLEMENT

TO THE

NONCONFORMIST.

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[GRATIS.]

THE BICENTENARY.

NONCONFORMITY IN 1662 AND 1862.

The third of the series of lectures inaugurated by the Central United Bartholomew Committee was delivered on Tuesday evening at Willis's Rooms, St. James's, by the Rev. R. W. Dale, of Birmingham—subject, "Nonconformity in 1662 and 1862." The chair was occupied by Sir S. Morton Peto, Bart., M.P., and the attendance was exceedingly numerous, the platform being crowded with ministers of various denominations. Amongst those present we noticed the Revs. W. Brock, F. Trestrail, J. Fletcher, of Christchurch, G. Gould, of Norwich, Professor Newth, I. V. Mummery, G. Conder, D. D. Evans, J. Mursell, T. Pillans, E. White, T. Green; Messrs. G. Hadfield, M.P., J. R. Mills, M.P., S. Morley, H. O. Wills, H. Cosham, &c. The proceedings were commenced by prayer.

The CHAIRMAN said he had perused with great interest a lecture recently delivered by Mr. Dale, in Birmingham, having first read Dr. Miller's lecture, which he believed was delivered first. In the latter he found that Nonconformists in general, and Mr. Dale in particular, were assailed with charges which he thought ought never to have been laid at their doors. In Mr. Dale's lecture, however, he found nothing but what was Christian and courteous, and at which no clergyman of the Church of England ought to have taken exception. (Cheers.) The spirit in which they were met together was one of perfect freedom, but while they desired to hear the truth, by all means let that truth be spoken, as Mr. Dale had spoken it in Birmingham, and as he was sure he would speak it again in love. (Hear, hear.) It was seventeen years since he (Sir M. Peto) had left the Church of England, but he did not love his brethren in the Establishment less because he dissented from their views, and in the same manner he felt that brethren ought not to alienate themselves from him on account of his Dissent. They were bound to recognise that there were as eminent theologians in the Church now as had existed since the Puritan times, and if they felt no difficulty in belonging to a State-Church, he was bound to believe them, though he could not understand them. The worthy baronet concluded by an appeal to the friends of the movement to contribute towards the expenses of the undertaking.

The Rev. R. W. DALE, who, in rising, was received with cheers, said:—

The very title of this lecture is a declaration of the failure of those iniquitous and violent measures by which, two centuries ago, the rulers of the English Church and State attempted to produce uniformity in the religious belief and worship of this country. It was the design of the bishops and statesmen of that age not only to restrict the freedom of the clergy who remained in the Establishment, but to destroy all Dissent and to secure a universal agreement in the public worship of Almighty God. Hence the Ejection of 1662 was followed by a long series of oppressive ecclesiastical laws. The Parliament, which was sitting at Oxford, having been driven there by the Plague, imposed an oath on the Nonconformist ministers, which it was known that very few of them could conscientiously take; and it was made a crime for all who refused the oath to come within five miles of any city or borough sending burgesses to Parliament, or within five miles of any parish where they had preached. It was also made a crime for them to teach in any public or private school, or to receive any pupils into their own houses. It was maintained by a clergyman of the English Church, who was made Bishop of Oxford in the next reign, that "toleration is the most absolute anarchy, and that princes may with less hazard give liberty to men's vices than to their consciences." The violent attempts made at that time to include the whole of the English people within the limits of the English Church proved a gigantic blunder. In speaking of Nonconformity in 1862, it will be necessary to point first to the present divisions of opinion among the clergy of the Establishment. It is true that they all subscribe the same Articles of Faith; they recite the same ancient creeds; they confess sin and offer worship in the words of the same venerable Liturgy; they wear the prescribed vestments, and administer the sacred rites according to the same rubrics; but it is notorious that, beneath this external show of unity, there are the broadest differences between the theological teach-

ings of many of them and the authoritative documents they have been compelled to approve. They are all Conformists at the altar, at the font, at the grave's mouth, and in the reading-desk; but multitudes of them become Nonconformists as soon as they write theological treatises or stand up in the pulpit. It is not necessary that I should attempt before this audience to estimate the obligations of the Church and of the nation to the diligence and earnestness of the Evangelical clergy. They have saved the Establishment from destruction, they have delivered thousands of parishes from the curse of a formal, heartless ministry; they have taken a noble part in the education of the children of the poor; they have stimulated and directed the zeal of thousands of Christian men and women to the evangelisation of the heathen, and the recovery of great masses of our own population from squalid poverty and gross vice. But the doctrines commonly supposed to be preached by the "Evangelical clergy" cannot be harmonised with several of the services which the Act of Uniformity obliges them to approve and employ. Tried by the theology of the Articles, the Evangelical clergy are conformists, as many of us might be. Tried by the theology of the services for Baptism, for the Visitation of the Sick, and the Burial of the Dead, they are Nonconformists as really as though they sat at a kirk session or preached in an Independent meeting-house. (Hear, hear.) The Tractarians, on the other hand, appealed to the authority of the Liturgy. They had learned from their leaders not only to accept the sacramental teaching of certain offices in the Prayer-book, but to deny the Calvinism and Evangelical teaching of the Articles. The Evangelical clergy accepted the doctrinal articles in their natural sense, but put a meaning of their own on certain parts of the Liturgy; the Tractarian clergy accepted the Liturgy in its natural sense, but put a meaning of their own on the Articles. Tried by the Liturgy, the Tractarians are good Churchmen; but tried by the Articles, the Evangelicals are good Churchmen. (Hear, hear.) Meanwhile, another party has been rapidly forming, and the whole country has been raging with the controversy provoked by their first manifesto. Whatever the positive belief may be of some of the writers of the "Essays and Reviews," it is tolerably certain that that belief harmonises neither with the Articles they have signed, the creeds they recite, the daily prayers they offer, or the occasional services they are bound to use. The Evangelicals dissent from the theology of the Liturgy; the Tractarians from the theology of the Articles; the Essayists from the theology of both; and it remains to be seen whether the Act of Uniformity which has permitted the first two parties to divide the great majority of the clergy between them, is strong enough to prevent the growth and temporary triumph of the third. My principal business, however, this evening is to speak of that Nonconformity which does not claim to form a part of the Established Church. One by one nearly all the religious disabilities under which our fathers laboured have been removed, and, though our struggle is not over, we enjoy not toleration merely, but freedom, and we can look back to-night upon a long series of victories over the persecuting policy of former times. Of many of those communities which have gradually come to enjoy religious freedom it is not my province to speak; I have to discuss the relations between Evangelical Nonconformity in 1862 and the ejection of the Two Thousand in 1662. You know that our right to celebrate the Bicentenary has been loudly challenged. An attempt has been made to persuade the people of this country that we are trying to emblazon our history with a sanctity and a heroism we cannot fairly claim. It is alleged that between the Ejected and modern Dissenters there are differences so great that we are not their true successors. Those Nonconformists especially who object to the union of Church and State are declared to have no right to do honour to clergymen who would have remained in the Church if the terms of subscription had not been made too stringent. The reply to all this is very easy; but let me call your attention to the curious misapprehension which this line of argument betrays of the principles of modern Evangelical Dissenters. It is evident that many of the Evangelical clergy have forgotten that we have objections to the ecclesiastical government and ritual of the Church as well as to her political bondage and to the revenues she derives from national property. (Cheers.) For the last twenty years comparatively few assaults have been made by Dissenters on the objectionable parts of the Prayer-book, that work has been left to the clergy themselves. The organised agitation against the Establishment has been directed to the one great question of her alliance with the State. The Liberation Society, which, by its very constitution, is bound to deal exclusively with this element of the controversy, deserves the warmest gratitude of all Churchmen who heartily love the Prayer-book; for, owing very much to the lead of that society, which has for its solitary object the liberation of the Church from State patronage and control, we have been almost silent for many a year about

baptismal regeneration, priestly absolution, and the presumed salvation even of ungodly men if they die in communion with the Church. But we have been silent long enough, and the very protest against the movement in which we are now engaged compels us in our own justification to reiterate the objections to the Church itself which made the Two Thousand desert her communion—objections, many of which seem as valid to us to-day as they seemed to our fathers two hundred years ago. (Loud cheers.) In giving a rapid summary of the grounds on which the Nonconforming clergy left the Church, there is one serious difficulty. "The Nonconformists," to use Baxter's words, "were of divers sorts, some being further distant from Conformity than others." But the ground of Dissent urged by some or other of them may be classed under five principal heads. Many believed that it was the duty of devout and conscientious men to become Nonconformists because the Church, as reorganised under Charles II. was grievously corrupted by the incorporation of vast numbers of immoral men, because the new ecclesiastical laws were intended to root out the godly ministers and members of the Church; and to conform would be to strengthen the authority and to share the sin of the men who intended to commit this crime. They believed that the Act of Uniformity imposed unjustifiable terms of communion, and was therefore schismatical, and that, as they were sworn to effect a reformation in the Church, to yield to anything that needed reformation would be to violate their oaths. Many seceded because they objected to the ecclesiastical organisation of the Establishment. They believed that the churches of Christ are societies of Christian men associated for religious communion, and that churches on this model were destroyed by Diocesan Episcopacy. Many objected to take the oath of canonical obedience because they believed the power to which they were required to pledge their submission to be a spiritual usurpation, and they feared obedience to it lest they should do dishonour to the crown and dignity of Christ. Those who had received Presbyterian orders objected to be reordained by bishops, because they could not consent to acknowledge that they were now to become ministers of Christ for the first time. Many objected to declare their unfeigned assent and consent to all things contained in the Book of Common Prayer. I suppose that most of my hearers who are acquainted with the convictions of modern Evangelical Dissenters have recognised in these reasons the motives which induce us to remain out of the Establishment. We believe, as our fathers did, that there is no adequate provision for preventing the communion of the English Church becoming grievously corrupt; that the Episcopal polity is a human, not a Divine institution, that the oath of canonical obedience cannot be justified by the laws of Christ; that we may be true ministers of Christ without Episcopal ordination; and that to refuse to recognise them as such is a gross violation of Christian charity. (Cheers.) We object, as they did to Apocryphal Lessons. Those of us who baptize infants object even more strenuously than most of the Two Thousand did to the doctrine of baptismal regeneration. We object, as they did, to the language used in the Confirmation Service; to being compelled to administer the Lord's Supper to persons who may be quite unfit to receive it; to the authoritative and unconditional declaration of absolution to sick persons who profess repentance, and to the indiscriminate use of the sublime and touching service for the burial of the dead. (Hear, hear.) But this general harmony between our theological and ecclesiastical opinions and theirs is not the only ground on which we connect the Nonconformity of 1862 with the Nonconformity of 1662. We, like them, maintain that, if the Prayer-book, taken in its plain grammatical sense, is not believed, a man cannot profess unfeigned assent and consent to all it contains without sin. We belong to churches many of which can distinctly trace their origin to the ejected. Their mistakes, their conflicts, and their sufferings have indeed assisted us in arriving at those convictions which are supposed to deprive us of the right of doing honour to their memory. I can imagine that when the Epistle to the Hebrews came to be known among the Jews who had not believed in the Lord Jesus, but had remained true to the Temple priesthood and sacrifices of the ancient faith, they might complain bitterly of this appeal to the great names of Jewish history. But the inspired writer would have given to any who thus objected the same answer which we give to those who object on similar grounds to our celebration, that whatever external contrasts may seem to exist between us and them, we are one with them in our reverence for God's law, one with them in our faith in God's Word, one with them in fearing His displeasure more than we love the world's approbation, or all the wealth and honour the world can bestow. Those are not the true successors of great men who observe the same form as they did, but have lost the spirit by which they were inspired, but those who have inherited their spirit, whether they observe the same form or not. (Cheers.) But, if we are the successors of the Two Thousand and claim the right to do honour to their memory, let us not forget

that this involves the gravest responsibilities. First of all, let me remind you that the services which these men rendered to the Church they would have been unable to render but for their intellectual robustness and theological learning. All who have any familiarity with the works of ejected ministers know that they were as distinguished for their immense reading as for the strength of their moral fibre and the depth of their spiritual life. I do not mean to say that the ejected were men whose taste was delicate and refined, or that they always carried their weight of learning with freedom and grace. Their intellectual movements were often ungainly and awkward. But this is plain, that, if profound and varied studies are prejudicial to the ministry, it is a miracle they should have been such preachers, such faithful pastors, and such good men. I am seriously afraid that there is some danger lest in our eagerness to fill our pulpits with fervent and successful preachers we should fail to educate a race of great divines. There are controversies still raging for which the Church requires accomplished theologians, as well as masses of people sunk in ungodliness for which the Church requires impassioned evangelists. I trust among the many noble results of this Bicentenary celebration will be the kindling in many young hearts of an ambition to attempt to rival the learning of the mightiest of the ejected. (Cheers.) And in this good work I appeal to the sons of our wealthier laymen as well as to our ministers. You may feel no vocation to the ministry, but you may still serve the Church by resolving to become great theological scholars. The leisure which your inherited wealth affords gives you the opportunity for this, and your liberal education makes you capable of appreciating the nobleness of the attempt. (Cheers.) Secondly, the ejected were called to prove their fidelity to Christ by their patient and courageous endurance of severe persecution; it is manifest that we are called to exhibit the same loyalty to our Master and the same intensity of religious life by the earnestness of our evangelistic work. It is a most fitting celebration of their constancy in suffering to use the freedom which they were denied by attempting more vigorously than ever to bring the whole population of our country under the control of the love of Christ. The Conventicle Act has been repealed—let us multiply our places of worship in testimony of our gratitude. The Five-mile Act has been repealed—let us increase the efficiency of all our organisations for making the power of the Gospel felt among the thousands of families that are living in open ungodliness in all our large towns. (Cheers.) We are not restricted by the parochial system or fettered by the provisions of any Church Building Acts; we are not bound to the forms of any ritual; we are under the control of no bishops. We preach the Gospel where we like, when we like, how we like, no man daring to make us afraid. (Cheers.) This freedom was not a thing to be gloried in merely; it imposed great duties; and we ought not to be satisfied with past successes, or to suppose that philosophical and eloquent demonstrations of the efficiency of Voluntarism were half so impressive as the success which everywhere crowns the zealous and wisely-directed efforts of our free churches to convert the people to Christ. (Hear, hear.) Third, there were duties in relation to the Establishment of which this celebration emphatically reminds us. In the first place, we ought to attempt to purify the services of the Church from error, and heartily to promote all reforms which are likely to increase her spiritual efficiency. Even those of us who object altogether to sustaining religious teachers by national establishments may justly demand that, so long as the property of the State is appropriated, truth, and not error, shall be diffused by the national clergy. (Cheers.) Every Englishman is compelled to contribute to the maintenance of the English Church, and is responsible for its influence on the moral and religious life of the country. Perhaps we Evangelical Nonconformists can best discharge this responsibility by reiterating calmly, but firmly, with Christian charity, and yet with Christian faithfulness, our astonishment at the want of harmony between the theology of the Evangelical clergy and certain parts of the Book of Common Prayer, and our astonishment at their present indifference to the movement for the revision of the Liturgy. (Hear, hear.) It is our duty to tell them that the obvious and natural meaning of several of their formularies contradicts the doctrines they and we hold most dear, and that the explanations by which they justify their conformity and set their consciences at rest cannot prevent the services they are continually using confirming multitudes of the people in most dangerous errors. Whatever the Prayer-book means to them, it has a different meaning to the great mass of the community; and its religious influence must be estimated, not by the interpretation which is imposed upon it by any section of the clergy, but by the popular impressions which its language universally produces. (Cheers.) It will be difficult, no doubt, in the ardour and earnestness of controversy, always to fence and qualify our language so as to avoid doing injustice to men whom we love with a perfect affection, and in whose Christian integrity we have the firmest confidence. While maintaining the inconsistency, so obvious to us, between the theological opinions of the Evangelical clergy and the service of their Church, we may seem to imply that they are as conscious of the inconsistency as ourselves; and, while affirming that with their creed we could not without wilful falsehood give our "assent and consent" to the Book of Common Prayer, they may suppose that we mean to charge them with the same sin. (Hear, hear.) But their knowledge of us ought to render it impossible for them to suppose that we mean to do them this wrong. (Hear, hear.) That some of the Evangelical clergy see the discrepancy between what they say in the pulpit and what they say at the font and at the grave, and are greatly distressed by it, and earnestly desire liturgical revision for the relief of their wounded consciences, their own writings tell us. We may think it probable that many who are silent must be troubled sometimes by the same mental conflicts; but while they continue silent we have no right to speak of them as though they were living in conscious violation of their obligations to truth. (Hear, hear.) And it is certain that Evangelical clergymen whose character it would be almost as impertinent to eulogise as it would be unjust to deprecate, declare that after careful study of the Book of Common Prayer they are persuaded that they may with perfect honesty continue to hold Evangelical doctrines and to use the services to which we object. (Hear, hear.) Declarations like these may amaze and confound us; we may be unable to conceive of the intel-

lectual processes by which this conclusion is arrived at; the explanations they give of the mode in which they reconcile the documents to which they have subscribed with their theological opinions may appear to us more damaging to the Prayer-book than the most resolute assaults which Nonconformists have ever made upon it; but such declarations from such men we are bound to accept with a faith unmingled with suspicion, though we are obliged to tell them still that, while their hearts are pure as the sunlight to us, their ecclesiastical acts seem to admit of no valid justification, and are utterly inexplicable. (Hear, hear.) Whether the remonstrances of Dissenters, which are being uttered now in every corner of the land, will issue in arousing the Evangelical clergy to neglected duty, I cannot tell. Anyhow we shall have done our part, and if they are prepared to move for a thorough revision of the Prayer-book, I trust that they will receive the hearty co-operation of all Evangelical Nonconformists. (Loud cheers.) Sure I am that every year that they delay this most necessary work increases the perils of the Establishment they desire to preserve. If I am asked why I plead for liturgical revision if I really believe it would strengthen the hold of the Church on the hearts of the people, I reply first of all, that, while my ecclesiastical principles are dear to me, the Gospel of Christ is infinitely dearer, and, Dissenter as I am, and member of the Liberation Society too, I shall not complain if, as the consequence of this internal reformation in the Church, her separation from the State is delayed. I reply again that, while I consider that Voluntarism is eminently favourable to the growth and strength of religious life, I believe that religious life is eminently favourable to Voluntarism, and that though the increase of spiritual earnestness and the triumph of Evangelical truth in the Establishment might for a time enfeeble our Nonconformist churches, the genius and the principles of ecclesiastical freedom would be at the same time greatly invigorated within the Establishment itself. (Applause.) In some directions there are very unambiguous indications of a desire to make room in the ecclesiastical Establishment for men of every variety of theological opinion. It is argued that the Church of England ought to be as broad as the religious belief of the nation. Hence some men would be glad to celebrate the Bicentenary of the Act of Uniformity by the repeal of all the tests and restrictions which that act imposes, and by resting the foundations of the Church on the widest latitudinarianism. We must take care that the attempt, if made, is not successful. (Hear, hear.) Faithful Churchmen could not witness without dismay the introduction into the pulpits of the Establishment by the sanction of public law of men who have no faith in the great doctrines to which for three centuries the English Church has given testimony; and Evangelical Nonconformists would protest with equal earnestness against entrusting the religious instruction of the country to the representatives and advocates of mutually destructive creeds. If it be urged that political equity requires that all religious opinions should be aided by the State, if any are, I reply that this is a very good reason for having no religious establishments at all, but no reason for creating a system which, by confounding the distinction between truth and error, must corrupt both the intellectual and moral life of the people. (Applause.) There is another duty to which I think the members of the free Evangelical churches are now loudly called. Our position in relation to the Establishment has wonderfully changed since the ejection of the 2,000. Almost relieved by past successes from the necessity of contending for the removal of disabilities affecting ourselves, we should now strive to impress upon this controversy a bolder character, and to direct it to higher aims. We believe that the commission of a Christian Church is corrupted, its spiritual strength impaired, its religious activity impeded, by alliance with the State—that for the government of a Church to be in the hands of politicians is contrary to the will of Christ and injurious to the religious interests of man. (Cheers.) Believing this, it is our duty to attempt to convince our Christian brethren in the Establishment that they are seriously wrong in supposing that their Church derives from her secular alliance advantages at all comparable to those she is obliged to sacrifice. Finally, I appeal to those who are troubled by our present celebration, and deprecate all controversy among Christian brethren, and I implore them to let their charity assume a nobler and more manly form. From the hour that Paul withstood Peter to the face at Antioch till now, controversy has been inseparable from spiritual activity and vigour. If you tell us we must speak the truth in love, still we must speak the truth; and some people, when they exhort us to speak the truth in love, mean that we should be silent altogether. Yes, let us speak the truth in love; but we must not cease to speak the truth because our brethren cease to love us. We are responsible not for their hearts, but our own; not for the spirit in which they receive our testimony, but for the spirit in which we utter it. We may provoke their anger, we must love them still; they may distrust our affection and believe that we are their enemies, we must love them still. They may call us bad names, may deny us their fellowship in worship and in work; we must not return reviling for reviling, nor must we hold our peace; we must continue to speak the truth, and to speak it in love still. And by-and-by the heat of controversy will cool down, and the tumult and the storm will be hushed, and moments of calm reflection will come, and the principles we have vindicated will be found to have sunk deep into the hearts of the universal Church, and in final triumph of truth and the development of that religious power to which any truth can minister, we shall have the reward of all the exhausting and painful labours by which we are now endeavouring to be worthy of our ancestry, to serve our generation, and to glorify our God. (Loud cheers.)

THEOLOGICAL DEVELOPMENTS OF 1662.

At a Bicentenary meeting, held in Castle-gate Chapel, Shrewsbury, on Tuesday evening, Mr. Thomas Barnes, M.P., in the chair, the Rev. J. H. Wilson, of London, said:—

They had three things to look at in connexion with the Bicentenary movement; namely, where they were, what they are doing, and where they are going. He held that, as Nonconformists, their position was the logical development of the principles on which the

ejection took place in 1662. The ejected ministers felt that they must obey God and not man; and, as they could not remain in the Established Church without holding the truth in unrighteousness, they gave up State pay and State privilege that they might enjoy freedom to do God's work without State control. Now, that was the position which all true Nonconformists occupied at the present day. The Act of Uniformity was simply the instrument by which consequences were induced which had a far higher logical development than the ejected ministers intended; and he felt that, whatever might be the judgment of some in reference to the line of argument which, as Nonconformists, they had to take on that occasion, he was speaking the truth in love when he said that the ejection of those beloved ministers was the natural if not the legitimate fruit of Church and State connexion. As to what they were doing, he would say in a word, *homage to the rights of conscience*. It was pre-eminently a question of fidelity to conscience. Look at the facts of the case. Two thousand clergymen, with others, were connected with the Established Church under conditions in relation to the State which they were under obligations to fulfil. At the Restoration new conditions were imposed, to which their assent and consent were required. Doctrines were contained in those conditions to which those clergymen could not subscribe—hence their ejection. In changing the articles of service, it must be admitted that the State broke faith with the Church, just as changing the articles of war, signed by an officer, and imposing others which he could not approve, would be an act of injustice; but if the Horse Guards should have reason to believe that the loss of the officer's service would be a gain to the dominant party in the State, what could be more natural than his expulsion? And so, in like manner, if the dominant party in the State should believe that John Howe, and Richard Baxter, and other clergymen of the Puritan Fathers, would be obnoxious to the new régime, need we wonder that an Act of Uniformity should have been concocted, or that it should have been most rigorously and unmercifully carried out? Two thousand clergymen abandoned their churches, their parsonages, and their livings, on the 24th of August, 1662. Thus fidelity to conscience was asserted, and as the late Dr. Chalmers would say, "the explosive power of a new idea" was practically realised—then commenced the logical development of their new position, forced into painful prominence by its conflict with the civil power. Had the State been satisfied with the Act of Uniformity the Nonconformists of the present day would have heard less than they are now hearing about the Nonconformists of 1662. But the State was not satisfied—the dominant power hunted those men like partridges on the mountains; they were persecuted by Five Mile Acts and Conventicle Acts, by fines and imprisonments, because they would not conform to those iniquitous laws, and at that point of time and circumstance our sympathies with the ejected must begin. From that hour they were our brethren, and, apart from all consideration as to denominational distinctions, there was a homogeneity in the relationship which time could not impair nor death itself destroy. Liberty of conscience had been their watchword; and fidelity to conscience the principle to which they were doing homage in 1662. Now, as to what they were going to do, he could appeal to works as bearing witness. Already 87,000*l.* had been raised as a Bicentenary memorial fund in England and Wales. That was a "great fact." But there was yet a greater, viz., the light which was being thrown on the general question, especially on subscription to articles of faith and polity, and the true character of the obligations to conscience and to God thereby entailed. To spread that light was now the great work which they had to do, and it was easy to foresee that there would be some conflict as well as controversy in doing it; but the path of duty was the path of honour, and consequences belonged to God. The Nonconformists of Scotland had at one time a painful yet blessed experience of that truth. Well did he remember the time when the volunteers of Scotland in opposing the late Dr. Chalmers and his coadjutors in their efforts to obtain endowments from the State, incurred the bitter displeasure of those good men to an extent which was finding a parallel in the present movement. For many years the leaders of evangelical work were cordially united, but a time came when the principal brethren in the Establishment separated themselves from the leading brethren among Dissenters, and not only withdrew from Bible Societies and Tract Societies, but established Church Defence Associations. It was a sad sight to see those brethren thus in conflict, but the Nonconformists were on the defensive, and while they felt it to be their duty to follow their Church friends into every town where they had public meetings, and set themselves right, the onus of proof was on the side of the State Church; and in the end they proved too much, for the logical development of Dr. Chalmers and his friends was the *Free Church of Scotland*. Then all wounds were healed, all differences removed; and while the Free Church now stood forth as the representative of five millions of pounds raised in eighteen years, the most magnificent expression of Christian willingness which history records since the days of the Apostles, the founders and fathers of that Church lived to thank their Nonconformist brethren for their faithfulness, and to unite with them again in works of faith and labours of love. So it might be in the history of the present movement; there might be Separations and Church-defence Associations and public meetings, on the one side, followed by public meetings on the other; but if the Nonconformists kept on the defensive, and spoke the truth in love, the logical development of the Bicentenary movement might be a higher order of Christian union and a *Free Church of England*. (Cheers.)

CONFERENCE IN KENT.—A Bicentenary Conference and public meeting, promoted by the Kent Congregational Association, were held on the 23rd ult. at Chatham. The proceedings took place in the large jubilee room of Ebenezer Chapel, which in the evening was filled to excess. Between fifty and sixty ministers and delegates of Congregational churches in the country were present at the morning Conference. The chair was taken by the Rev. G. L. Herman, minister of Ebenezer Chapel. The Rev. Henry Baker, of Lewisham, joint-secretary of the County Association, said they were met to consider in what way the churches of Kent could best unite in the Bicentenary Commemoration. There

was ample scope in the county for their utmost exertions. Several localities require new chapels; old debts press as an incubus on the energies of weak causes, and the County Association could enter on a larger work than it has yet attempted. A few local efforts had already been commenced. Ashford, Herne Bay, Sittingbourne, and Hythe were making efforts to secure new chapels; and the Rev. T. C. Hine was disinterestedly exerting himself on behalf of a new chapel at Forest-hill. Several places in the county were urgently requiring further evangelistic efforts, besides that chapel debts were pressing for payment, and the claims of the County Association were becoming increasingly important. With these and other objects demanding the larger and more vigorous efforts of the churches, may it not be hoped that the year which celebrates the sacrifices made two centuries ago for the maintenance of the truth will witness some sacrifices made by the followers of Christ now for its extension? Certain resolutions were then submitted to the Conference, and were passed unanimously, the most important of which was one for raising a County Memorial Fund, and for making congregational collections on Sunday, August 24th. A committee was then appointed to carry out the resolutions of the Conference; and the Rev. S. March, of Erith, and — Sargood, Esq., of Bromley, were requested to act respectively as secretary and treasurer. The public meeting was held in the evening. The chair was taken by R. H. Shrewsbury, Esq. The Rev. G. L. Herman, in an able speech, referred at some length to the history of religion in Kent. At least eighty of the ejected ministers of 1662 belonged to this county. The Rev. J. Corbin, of London, explained in a lucid address the operations of the Central Committee, and invited contributions to its funds. The Rev. T. C. Hine, of Sydenham, closed with a few words of warm and earnest commendation of the ejected, and made interesting allusions to a lengthened Nonconformist ancestry.

NOTTINGHAMSHIRE.—Moor Green is in Nottinghamshire, situated among the mines and collieries which abound on the borders of that county and of Derbyshire. On Thursday evening, April 24th, a large number of persons from the neighbourhood of Greasley and Eastwood assembled at the Independent chapel, where visitors were also present from all the four Independent churches in Nottingham, and from Mansfield, Sutton, and elsewhere. The chair was taken by Mr. Alderman Herbert, and upon the platform were Mr. Alexander Allott, and the Revs. W. Jackson, C. Wilson, A. Miner, J. Matheson, and J. Nelson. The present chapel at Moor Green stands upon the site of a much older one, and there were originally farm buildings on the spot, in the barn of which the Rev. Robert Smalley preached, after he had given up the living of Greasley for conscience' sake, in 1662. The Rev. J. Matheson gave an account of what was known of the ejected minister and of his successors. The Rev. W. Jackson, of Mansfield, pointed out the lessons to be learned from the story of 1662, and the debt of obligation due to men whose piety and conscientiousness led to results greater and better than they themselves could foresee. The Rev. A. Mines, B.A., of Albion Chapel, Nottingham, concluded with an eloquent address on fidelity to conscience, and on the necessity for a conscience Divinely rectified and enlightened. A similar meeting to the above was held at Worksop on the 7th of April; and it is intended to make this year the occasion for bringing all the Independent churches of Nottinghamshire into closer relations to each other.

SUNDAY LECTURES AND PUBLICATIONS.

The first of a series of lectures on the Ejectment was delivered in the Scot's-lane School-rooms, Salisbury, in connexion with the Congregational chapel, Endless-street, on Thursday evening last, by the Rev. Charles Williams, formerly of Salisbury, on the "Womanhood of Nonconformity, with the Story of Black Bartholomew." The Rev. H. J. Chancellor, the pastor, presided. A local committee for making arrangements to celebrate the Bicentenary of Nonconformity has been organised.—In Peterborough Corn Exchange, on Wednesday, April 30, the Rev. John Hallett, of Norwich, delivered an able lecture on the Bicentenary. The audience was large and respectable. John Whitwell, Esq., a Churchman, presided, and, in a few sentences commendatory of the spirit and the principles of the Ejected, introduced Mr. Hallett to the meeting. Several of the city clergy were present, and took up a good deal of time with their feeble opposition. A vote of thanks was enthusiastically passed to the lecturer and chairman.

The addresses delivered at St. James's Hall Bicentenary meeting are now published in a cheap and authentic form by Jackson, Walford, and Co., and include that of Dr. Spence on "The Effects of the Act of Uniformity," which there was not time to deliver at the meeting.—The graphic sketch of "The Exodus of 1662," by the Rev. G. W. Conder, of Leeds, is published by Houlston and Co.—The St. Bartholomew Committee have commenced their tract series by the issue of a brief paper called "The First Protest; or, the Father of English Nonconformity"—a narrative of the most memorable incidents of Hooper's life.—The excellent reply of the Rev. R. Bruce, of Huddersfield, to the Rev. Joseph Bardale, has, we observe, reached a second thousand.—"The Contrast," published by J. Snow, comparing 1662 and 1862, is mainly a forcible appeal to the consciences of the Evangelical clergy.—The Rev. S. Bowen's spirited reply to the Rev. Joseph Bardale, at Burnley, has also been reprinted, under the title of "The Two Thousand Witnesses."—Mr.

Stock publishes, "An Examination of the Order of Service enforced by the Act of Uniformity," by the Rev. Ebenezer Davies.

THE EVANGELICAL CLERGY AND THE BICENTENARY.

At the annual meeting of the Evangelical clergy of the Established Church held at Southport, Lancashire last week, and attended by about 180, one of the subjects discussed was "What course ought to be pursued by the clergy under the renewed assault upon the Church by Dissenters, as illustrated in the Bicentenary proceedings." The question was introduced by the Rev. Canon Miller, who, according to the report in the *Record*, spoke as follows:—

If I had known when this subject was selected for me what my present position would be, I should have wished for some other. I don't wish any one to follow the step I have felt obliged to take. I am willing to co-operate with Dissenters when, and wherever I can. I have lost the esteem of many clergymen by this. It is with reluctance that I have come to the decision to do as I have done. If the Dissenters had confined themselves to doing honour to the ejected ministers, one could not have said they had no right to do so. Many of them acted on high principle. The Act of Uniformity I could wish to see relaxed. I do not wish for latitudinarianism nor licence, but relaxation. But Dissenters have attempted to prove that if we allow that honour is due to the ejected we ought to go out, and they accuse us of dishonesty, and worse, if we stay in. This is an utter fallacy. It must be proved that our circumstances are identical, exactly parallel with theirs, and this is impossible. The language of the *Patriot* is:—"The Evangelical clergy are guilty of unfaithfulness, and they know it. We have read all the attempts to defend the clergy, and they are nugatory and immoral." The truth is, the Evangelical clergy are in the way of Dissenters in getting a hold upon the people. I should feel lowered by associating with men who publicly declare that I am dishonest in the most sacred acts of my life. The highest court in the land has declared that I may honestly, with my present views, be a clergyman of the Church of England. It pronounced Mr. Gorham not a perjurer, but an honest man. Take any board of directors—could men sit at that board who were called by others there liars and perjurers? Impossible! One or other must go out. I could not do it. They say all the Evangelical clergy are liars. I am an Evangelical clergyman, therefore I am a liar. As long as we hold livings in the Church, loyalty is due to her, and is Scriptural and reasonable. They tell us, your Church is a schism: this is, I suppose, a *tu quoque* to the Tractarians. Men who are not Evangelical men, are doing a great work in our Church. I don't agree with their views of the sacraments, but still they are brethren and excellent men. I believe, if we were to bear all this, we should give grievous offence to brethren, who, though we do not see eye to eye with them, yet are our brethren. It is said, that the union involved in the Bible Society is an object in itself, that it is so glorious to have one rallying-point to which we can point our enemies. But the world may now ask, is not all this a great sham? After telling the Roman Catholic—see how united we are, and then to go off to Exeter-hall, and say, these 7,000 men are perjurers, and they know it. Out upon such union! I will have none of it. Let love be without dissimulation. I am sorry that this should have any bearing upon the work of the Bible Society. I have not left it, and have (at present) no intention of leaving it. But until they acknowledge they have gone a little too far, I shall keep my present position; and if we only stand firm, we shall get a repudiation of those accusations. The Rev. Doctor read several letters, showing his foundation for this belief. It may be said, "You have no right to identify all the Dissenters with this assault." Well, let them say so. We have more than common need of wisdom and unity. We want to stand shoulder by shoulder against the Rationalism that is flooding our land, instead of being divided. I am ready to unite with any brother in working, whenever I can do so with due loyalty to my Church. May God overrule this present trouble to the promotion of real Christian love! I believe he will.

Canon Stowell, who followed, made the following remarks:—

I have appeared, but only appeared, to be in antagonism to Brother Miller. At the present time the Evangelical clergy are upon their trial before the Christian public. We are landmarks and beacons, and our exercise or want of wisdom, discretion, and moderation, will influence not ourselves only, but the cause of Christ. The laity are observing us, to see what spirit we are showing, and by this they will judge us more than by our reasoning. If we imitate the spirit of our opponents, we shall injure the cause we wish to help. On the Bible Society's platform I recognise Dissenters, simply, as fellow-workers in giving the Bible to the world, and this I do without sacrifice of my Churchmanship. If God spare me I shall appear there on Wednesday next, regarding the Bible Society as an agency for giving the Bible to the world. Who could leave that glorious society? Who could fail to rejoice if even Satan would give the Bible to mankind? I should shrink from giving my money and yet withdrawing from all concern in the management. If I give money, I must see that the stewardship is faithfully discharged. If I withdraw from the management, I must withdraw altogether. If we abandon the Bible Society, we must have another, or join the Christian Knowledge Society; but, without depreciating that society, it is utterly inadequate for the work. If we abandon the Bible Society, the world will be ready enough to say, "Look, these Christians cannot agree about the Word of God!" Dr. Miller expects the Dissenters will repudiate the charges against the Evangelical clergy. I do not think they will have the moral courage to do so. To denationalise the Church would be an unpardonable sin for England. But are we to visit upon the Bible Society these attacks upon us, and this unwillingness to repudiate them? Not one half of the Dissenters belong to those bodies which have taken up the Bicentenary movement, and the weaker brethren who have less of moral courage should not be confounded with the others. The Bible Society is not a Christian Church. It consists of a number of Christian men who unite to carry out the sublime and grand idea of giving the Bible to the world. If we

withdraw, the world will say it is because our consciences accuse us. There is nothing for which our consciences do accuse us in this matter, and I, for one, won't gratify them by letting them think that their charges have the smallest influence on me. I say to them, I am sorry you should have taken such a course, but you have chosen to do so and I cannot help it. It in no degree affects me. In withdrawing from the Bible Society we should leave many laymen in the lurch. I rejoice that Dr. Miller wrote that letter to the *Record*. If no one had made a protest we should have been wanting in what was required. If the many remain and the few protest we do what we should. For myself I will stick to the society.

The Rev. James Bardale made some egotistical remarks on the conspicuous position he occupied in the State-Church controversy, and "an animated discussion took place."

Religious Anniversaries.

THE BAPTIST MISSIONARY SOCIETY.

The seventieth annual meeting of the Baptist Missionary Society was held at Exeter Hall on Wednesday. The attendance, owing probably to the change of the day of meeting, was not quite so numerous as it has been on former occasions. The chair was taken at eleven o'clock by Mr. Edward Baines, M.P., and the proceedings were commenced by singing and prayer.

The CHAIRMAN said he felt it a high honour to be called to fill that post in connexion with a society which had been so greatly blessed of God as the Baptist Missionary Society. He had always considered that the society was entitled to the gratitude of the Christian world for having been the first among English Protestants of modern times to rise from the disgraceful torpor which had come over the churches, and become the pioneer of the churches in the sublime enterprise of evangelising the world. The names of Fuller, Hall, Foster, Carey, Ward, Knibb, and others, had been dear to him all his life, and he rejoiced to extend the right hand of fellowship to a society which had had such founders and such missionaries in connection with it. He considered that for one of the most glorious events in the history of the world—emancipation—they were mainly indebted to Christian missions, and he had, therefore, read with great satisfaction the admirable work of Mr. Underhill upon his visit to Jamaica, showing that the evils which that colony had endured were not traceable to emancipation, but were the results rather of the artificial and iniquitous state of society which had existed previous to emancipation, and to other causes in no way connected with it. He was also happy to observe that Mr. Underhill bore testimony to the improving state of the free negro population. He congratulated the society on the report which would be submitted to them, which he had had the pleasure of reading beforehand, and he was most happy to find that at no period in its history had the society enjoyed a greater share of prosperity than at the present. Still there was a great work remaining to be done, and he could only ask them to go forward in their effort to overtake the moral destitution of the world in the spirit of the excellent motto, "Attempt great things for God; expect great things from God." (Cheers.)

The Rev. F. TRESTRAIL read the report, which set out with a comparison between the condition of the mission in 1832 and in 1862.

Ten years ago the society sustained in its various missionary labour in India, Ceylon, the West Indies—including Jamaica—Africa and France, forty-five missionary brethren and one hundred and fourteen natives as preachers and pastors over native communities. These have increased to sixty-six missionaries and one hundred and forty-eight native preachers and pastors, and China has been adopted by the society as an additional sphere of exertion. The number of members in the churches at the former date was 5,069. This has now advanced to 5,800. A large part of this increase has taken place in India. In 1852 there were 1,564 persons in membership in that part of the Mission; in 1862 they have increased to 2,049; and it was not doubted that, with the Divine blessing resting upon the efforts of the missionaries, this rate of increase would continue. During the year just closed eight brethren had been added to the missionary staff; five of them devoted to the East, one to Africa, and one to France, while one remained for the present at home. Sickness had fallen heavily upon a few of the brethren, but death had in no case borne any away. The fluctuations in the agency had been fewer than for some years past. The report then proceeded to review the condition of the respective stations, and made special mention of the revival that had taken place in Jamaica. The returns of fifty-nine out of sixty-one of the churches in the Union showed that there had been baptized during the year 3,757, and that there were 6,058 inquirers up to the end of last December. Deduct 1,792 individuals, who were on the inquirers' lists before that date, and there were 8,021 persons who, after a trial of several months, are the hopeful results of this awakening. Looking at the net increase, the committee reflect with gratitude that it is larger than the churches have had during any one year since the commencement of the Mission in Jamaica. To the Baptist churches which have participated in the outpouring of the Divine mercy, should be added a more than equal number of persons who have joined other denominations of Christians; and the committee believe that the estimate that 25,000 individuals became the subjects of religion during the movement, is not far from the truth. In India the work of evangelisation goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen. Of the Mission College at Serampore the Committee report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youths who come under daily instruction. The

instruction imparted in this and similar institutions is exhibiting its influence in the waning of the power of superstition, in the spread of Divine truth, and in the awakening of the long dormant energies of the Hindoo mind. The work of colportage has been vigorously carried on in France, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works. With respect to the finances the committee report that in their statement last year they had to record with gratitude that, notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for general purposes were 2,853*l.* in advance of those of the previous year. They have the satisfaction of reporting a further increase of 1,081*l.* for the present year; the total receipts under this head being 19,952*l.* 17*s.* 4*d.* Early last year the late Charles B. Robinson, Esq., of Leicester, gave a donation of 1,000*l.*, and, besides liberal bequests to various denominational institutions, he has left to the society a further sum of 2,500*l.*; and they have reason to believe that the recent gift of 2,000*l.*, under the name of a "Thank-offering," came from the same munificent hand. After reference to other funds the report went on to say:—After repeated efforts and negotiations, carried on for some years, the committee have at last obtained 1,500*l.*, as compensation from the Spanish Government for the property seized by them at Fernando Po, in addition to 200*l.* paid to the Rev. A. Saker about five years ago. The entire income of the society for the present year, from all sources, is 33,151*l.* 4*s.* 10*d.*, the largest income the society has ever received, with the exception of the jubilee year. In the society's expenditure there has been an increase in almost every department of foreign labour. The working expenses are less by 330*l.* than they were in 1850; so that by a considerably augmented income, and by consequence an augmented amount of labour, in conducting the society's affairs, they are managed at a smaller cost! Of the China fund, to meet prospective payments, there yet remains in the treasurer's hands 1,178*l.* The total expenditure for the past year has been 32,743*l.* 2*s.* 3*d.* The difference between the sum expended and that received, added to the balance of last year, makes up a balance in the treasurer's hands of 3,707*l.* 14*s.* 7*d.*, against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by 367*l.* 4*s.* 5*d.* This amount is, however, abundantly provided for by the moneys which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realised from the estate of the late Rev. W. Nicholls, of Collingham, of 1,183*l.* This review of the society's labours, combined with the gradual increase of the funds for carrying on the work, and the more numerous and more hopeful character of the offers for mission service, furnish the most ample encouragement to renew and increase our efforts to save a fallen world.

Sir MORTON PETO having read the financial statement, observed that he had never had so satisfactory a statement to present to his constituents on any previous occasion. They were in the happy position of having a balance in hand—almost enough to meet every outstanding liability. No less than 3,750*l.* had been contributed by means of the Calcutta press, which was so constant a source of benefit and aid to the society as well as to India. In connexion with India, he might mention the strong feeling of indebtedness which the officers and executive committee had with regard to their dear friend Mr. Lewis, who so admirably superintended the Calcutta press. While he did everything in his power, and did it admirably and well, to superintend the press, he was a brother beloved and consulted by every missionary throughout India, and without claiming for him any sort of episcopacy, he might also style him the Metropolitan of India. With regard to the finances of the society, although there appeared in the statement a balance in hand, there was practically, after estimating the total assets and liabilities of the society, a balance the other way of 367*l.* It was, however, a source of heartfelt gratitude to the executive committee to be able to present such a report as they had done that day.

The Rev. Dr. VAUGHAN moved the first resolution as follows:—

That in the remarkable changes which are now taking place in the world, this meeting recognises the hand of God, and rejoices that many lands hitherto closed against the Gospel, are opening to its reception; and would deem this a fitting opportunity to renew its appeals to Christians of every name to cherish a more lively sense of their dependence on God; a spirit of more earnest prayer for the promised blessings of the Holy Spirit; a more constant watchfulness over the motives by which we are actuated, and more self-denying liberality to extend the kingdom of our Lord Jesus Christ.

The report which had been read informed the meeting that the society was seventy years old. The manner in which that society came into existence was instructive. Its birth was modest, quiet, and unobtrusive, and the good men who first laboured in connection with it were of an order which the flaunting people of the world at that time would have passed by in utter heedlessness and perhaps scorn. But those men had a work to do. He remembered being on that platform twenty years ago, when an organisation was inaugurated for exploring the *terra incognita* of Africa. In the chair was that illustrious Prince whose departure from our midst was felt by all as a personal loss; and it was altogether such a gathering of rank and fashion as those walls had never seen before or since. But the end of it all was a mere exhalation; the good people who were connected with it began at the wrong end, and as a vapour it passed away. Look, however, at the Baptist Society now. God had given to it a great work to do, and no small part of it had it been permitted to accomplish. Of this they might be sure—that, if the world was ever to be rescued from creature-worship—that idolatry which was so obviously the great besetting sin of our fallen nature—the work must be accomplished, not by metaphysics, not by any process of philosophy, but by the authority of God's Spirit. If reason could have done

it, it would have done so ere this. It might be said that, with all the advantages of revelation, Christianity had not converted the world. He knew it; but Christianity had not been without its work for all that. Scoffers might say that everything remains just as it was, but that was not so. The world did not remain where it was intellectually. So far as science was concerned, we had now a new heaven and a new earth compared with the inhabitants of the early Roman Empire. Neither was the world in the same position socially. When the Gospel first came into it, such was the estimate of man as commonly entertained that no priest and no philosopher ever thought it possible to lift up the mind of man, taking men as they were generally, to the worship of an Infinite Being. What was the state of society then? The great majority of human beings upon this earth were slaves. The old Roman patricians had, some of them, ten, fifteen, twenty thousand slaves upon their domains, and wanted garrisons to keep them in order. When the manufacturing population allowed themselves to be led astray by infidel orators, they little thought what Christianity had done for them. Then as to benevolence, there was no such thing among all the remains of the old Greek and Roman cities as the ruins of structures reared by men as channels in which the benevolence of the rich could flow to the poor. All these things were to be looked on as a part of a process that was going on, and if that process was not so fast as might be wished let them not forget that it was the characteristic of man to be always in a hurry, but that it belonged to God never to be in a hurry. His instructions to us in the voice of history were to work and to wait. The speaker then dwelt upon the vast moral change which had come over the world since the Gospel was first proclaimed.

What was the state of things then? The great majority of human beings upon the earth were slaves. In Attica alone the slaves were three to one, as compared with the citizens. The old Roman patricians had some of them slaves to the number of ten, fifteen, and twenty thousand, upon their domains, and mounted garrisons to keep them in order. They sent them off to their field labour with logs at their feet, and housed them at the close of day as we should scarcely house our cattle. The artisan population, as well as the agricultural population, were, the great mass of them, slaves. Sir, Christianity has put an end to all that. It did not leave the world where it found it. When the serfdom of feudalism came up in its place, that element of paganism is vanquished by degrees, and now we find that the soil of Christendom, on this side of the Atlantic at least, is free from stain of that kind, and on the other side it will be free also. We have but to labour in the future as in the past, and it will be realised. Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail Christianity as their foe, little do they think of what it is that Christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for Christianity to call into existence a state of society such as we see now, where in almost every street of our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions. The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man had become a sinner, and there was to be a Saviour, 4,000 years passed in the world's discipline before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is, ever to work and wait. I know nothing of waiting, in relation to his cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting. (Loud cheers.)

The Rev. EDWARD WHITE seconded the motion, addressing himself chiefly to the state of the West Indies in relation to the question of emancipation. The termination of the struggle against slavery had in a great measure of late years diminished the popular interest in those islands. It had been widely asserted in all classes of society that the West Indies were ruined, that the authors of the evils which had come over them were the missionaries, with the rabble of idle negroes at their heels, and the equally woolly-headed philanthropists at home. (Laughter.) He ventured to dispute the whole of these propositions. The produce of sugar in St. Kitt's during 1860 was 9,600 hhds., the largest for fifty-one years. In Trinidad the produce in 1858 was 540,000 cwts., against 327,000 cwts. in 1831. This was pretty well for ruined islands! (Hear, hear.) It must be admitted that Jamaica had suffered a great deal, and that since emancipation many estates had been allowed to go to ruin; but it must be remembered that the system of absenteeism on the part of the proprietors, and the

neglect of their agents, had had a considerable influence upon the ruin of their property. A great deal was also to be said of the long system of oppression and cruelty under which the negroes had suffered, and which might be supposed would make all labour to be associated in their minds with the disagreeable and the revolting. The general influence of different political systems upon the success of missionary enterprises was a subject far too large and difficult to be treated on that occasion; but one portion of that subject had derived considerable importance from the publication during last winter of the letters of Mr. Goldwin Smith, the Regius Professor of History at Oxford, on the dismemberment of the colonies from the mother-country. On this point he (Mr. White) held that, apart from questions of mere political economy, England had a character to maintain as well as her revenue and her commerce. There was a missionary side to the question of the British colonial dominion, and, in the interests of the colonies and of the world, there were reasons why the mother-country should still hold to her dependencies. The influence of the mother-country in morals, politics, and religion, was very strong over her colonies, and would be lost if the tie were severed too soon. The success or otherwise of emancipation had a great deal to do with this question, and to that success three things were required: the continued and increasing influence of religion upon the liberated bondsmen, the establishment of just tribunals in the islands, and the perpetuation of the influence of British opinion and the authority of the British Crown. Mr. White concluded an eloquent speech by a fervent appeal on behalf of justice to the coloured race throughout the world. (Loud applause.)

The Rev. C. P. GROSVENOR, of New York, begged to be allowed to thank those speakers who had testified against slavery and in behalf of human freedom, and to express the pleasure with which he had heard, since his arrival in this country, that the State of Columbia was no longer a slave-market, and that America was now an abolition nation. The work of emancipation which had thus begun must extend till there should not be a bondsman on the American continent.

The collection having been made, and a hymn sung,

W. H. WATSON, Esq., moved:—

That this meeting devoutly records its gratitude for the success of the operations of missionary societies, especially in India, Madagascar, and the Isles of the West; and earnestly prays that the war which is now devastating China may be speedily brought to an end, and the reign of peace and order established in that vast empire, so that the missionaries of the Cross may have safe and free access to all its people, and that the free streams of Christian literature, which now flow forth from the presses of the various missionary institutions, may refresh and gladden every land.

The meeting must have rejoiced to learn that during the past year, in India alone, more than 200 persons had given themselves to the Lord by public profession, and that in connexion with all the Baptist churches there were between 2,000 and 3,000 members. But the chief causes of encouragement consisted not so much in actual results like these as in the fact that the teacher had now free scope in India, that the Bible and other books were being widely distributed and read by the people, that schools for the young were increasing, and that even the efforts made for instructing and elevating the women of India were being prosecuted with some success in spite of all opposition.

Those who had been accustomed to think of the harems of the East as places of comfort and luxury were greatly deceived; for it appeared that the zenanas were generally the worst apartments in the house, and that they were scenes of unhappiness and often of strife, the women being kept ignorant and without occupation. Mrs. Sale succeeded in gaining admission to some of them, and began a most useful work, imparting to the ladies a knowledge of reading and of the art of sewing, and so forth, of which they had been totally ignorant. On being compelled to leave Calcutta, Mrs. Sale handed over her work to Mrs. Mullens, the wife of Mr. Mullens, of the London Missionary Society, whose early death the friends of missions had so much reason to deplore. Some of the results of Mrs. Mullens' labours, which had been published, were of the most interesting description, and proved that the women themselves were most anxious to learn, and that the instructing of them would have a most salutary influence, not only upon themselves, but upon their children. He trusted that Mrs. Sale, who was now in England, would be permitted in the providence of God to return to India, and renew her efforts in this direction with still enlarged success.

The Rev. ARTHUR MURRELL, of Manchester, seconded the resolution in an eloquent speech, vindicating Christian missions from the attacks which had been made upon them, and drawing a bright picture of the future of the world's history when both material and spiritual slavery should have ceased from the earth, and the reign of the Redeemer be universal.

Sir S. MORTON PETO, M.P., moved, and the Rev. T. GOUGH seconded, a vote of thanks to the chairman, and the meeting concluded with the benediction.

BAPTIST IRISH SOCIETY.

The annual meeting of this society was held at the Metropolitan Tabernacle on Tuesday evening, April 29, Sir Samuel Morton Peto, Bart., M.P., in the chair. The secretary, Mr. Middleditch, read an interesting statement, from which it appears that the aim of the society is to establish an agency of a permanent character in the sister kingdom, more especially in its cities and large towns; and it was the especial desire of the committee that these agencies should develop themselves into self-sustaining churches. Great success had attended the operations of the society in Ballymena. They had an admirable

place of worship there which cost 400*l.*, three-fourths of which had been raised by the people themselves. The congregation numbered 500, and the church 150 members. The finances of the society were in an encouraging condition. Including the sum received for the sale of the old chapel at Belfast, their income for the past year had been 3,000*l.*, being a larger income than they had received for several years past. There was a balance of 321*l.* in hand, the result of very careful management. Eloquent speeches in support of the society were then delivered by the Rev. Messrs. Dowson, of Bradford; Tucker, of Camden-road; Medhurst, of Coleraine; and Mursell, of Kettering. Mr. Medhurst entered into some interesting details with regard to the position of Baptists in Ireland. There was not one of the agents of the society who did not preach the Gospel faithfully, and who could not gather crowds of anxious listeners around him. They were not favoured with very magnificent houses of worship. He had himself had the pleasure of preaching in a cabin, a barn, an outhouse, by the roadside, and in a stable; but it mattered not—wherever the meeting was announced to be held the people would congregate to hear the Gospel. Their position as Baptists called forth some opposition, not simply from Roman Catholics, but also from Protestants themselves. Their Presbyterian brethren in the north did not treat the agents very lovingly; and it was no new thing for them to be reviled by the so-called religious press. But the prospects of the society were highly encouraging. During the nine months he had been in Ireland he had had the happiness of baptizing seventy-five persons.

THE BAPTIST BUILDING FUND.

The annual meeting was held at Bloomsbury Chapel on Wednesday, Sir Morton Peto, M.P., in the chair. It appeared from the report read by Mr. J. Benham, the hon. secretary, that the society is not in a very flourishing condition, but that by the grants of the 19,400*l.* received since it was established much good had been done in the way of liquidating debts and helping to build new chapels. A special appeal stated that applications for assistance from sixty-eight churches are now before the committee, and that 10,000*l.* are required to enable them efficiently to assist by a system of loans in the erection of chapels in the metropolis and other great towns, where the rapidly increasing population renders such erections specially desirable. Sir Morton Peto said he was prepared, on behalf of a few friends, to state that they were willing to put up four new chapels, built in a similar style to the Annexe at the International Exhibition, at an expense of about 6,000*l.* for the four, and also to guarantee the ministers' salaries for three, four, or five years, provided the Baptist Building Fund would lend half the money for ten years without interest. He threw that out as a challenge. The chapels, though costing so little, would be commodious and everything that could be wished, and capable of holding 1,100 or 1,200 people each; and would last twenty years without repairing. The challenge was understood to be accepted. The Rev. C. M. Birrell, Mr. Marshman, Mr. Underhill, the Rev. W. G. Lewis, and other gentlemen, addressed the meeting.

UNITED METHODIST FREE CHURCHES.

The fifth annual meeting of the Home and Foreign Missions of the United Methodist Free Churches was held at Exeter-hall on Monday evening, C. Cheetham, Esq., the Connexional Treasurer, in the chair. The attendance was very large, and the interest of the proceedings well sustained throughout. After singing, the Rev. William Brook, Baptist minister, of Bloomsbury Chapel, offered prayer. The chairman having addressed the meeting, the Rev. Robert Bushell read the report. The Connexional statistics showed an increase on the year of 2,552 members, with 4,667 on probation, the whole appearing as follows:—

Members ...	56,823
Candidates ...	4,667
Itinerant Preachers ...	210
Local Preachers ...	2,745
Leaders ...	3,545
Chapels ...	937
Preaching Rooms ...	407
Sunday Schools ...	785
Sunday Scholars ...	114,706
Teachers ...	17,251

It was stated that at home fifty-five preachers had been partly supported out of the Mission Fund, and that there had been a strong revival in Jamaica, where they had 4 missionaries, 961 members, with 357 on trial, 12 chapels, and 7 preaching-rooms. In Western Africa the churches are in a flourishing state. The most noteworthy event connected with that Mission for the year is the appointment of the Rev. W. Brown to train native teachers. He has safely arrived, and is now prosecuting his important task. There are in Western Africa 3 missionaries, 2,187 members, and 16 chapels. Intelligence has been received of the safe arrival of Dr. Krapf and the four young men who sailed with him for East Africa. In Australia there were 7 missionaries, 347 members, and 16 chapels; and 600*l.* had been received in special contributions towards a mission to China. The total income for the past year was 11,178*l.* 18*s.* The Rev. S. S. Barton, president of the United Methodist Free Churches, moved the adoption of the report, which was seconded by the Rev. Marmaduke Miller, and unanimously adopted. The Rev. John Guttridge moved:—

That this meeting regards with deep concern the claims and cries of a perishing world, and promises to use all proper means to send the Word of Life far and near until it shall be world-wide in its diffusion.

The Rev. John Mann seconded the resolution, which was unanimously adopted. On the motion of the Rev. Matthew Baxter, seconded by the Rev. James Everett, a vote of thanks was given to the chairman. A collection was made in the course of the evening on behalf of the missions.

BAPTIST TRACT SOCIETY.—The twenty-first annual meeting of this society was held on Friday evening at Salter's-hall Chapel; Mr. Everest in the chair. The Rev. Mr. Gast, the secretary, read the report, which detailed at considerable length the operations of the society during the past year in the printing and distribution of tracts and hand-bills, both in Great Britain and the colonies, and on the continent. Since the commencement of the society in 1841, upwards of three million tracts have been printed and distributed, and grants made to the amount of 400*l.* The reports from the auxiliary societies were generally of a gratifying character. The receipts for the past year had been 185*l.* 8*s.* 8*d.*, and the expenditure, 179*l.* 8*s.* 5*d.*, leaving a balance in hand of 6*l.* 0*s.* 3*d.* The report was adopted, and several addresses having been made by ministers on behalf of the society, the meeting closed with a collection in aid of the funds.

BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONGST THE POOR.—The 113th annual meeting of this society was held last evening at Radley's Hotel, Mr. Deputy-Judge Payne in the chair. The secretary, the Rev. Mr. Mummery, read the report which stated that the returns of the society for the past year exceeded those of the previous year by upwards of 600*l.*, while more than 100 new subscribers had been obtained during the year. The society have made grants and presents of small books and tracts to the value of 2*s.* 6*d.* at the charge of 1*s.* to nearly 2,000 of their indefatigable Sunday-school teachers. In recently inspecting the stock the committee had found a large number of books and tracts specially adapted for general circulation in the International Exhibition, and would solicit their more wealthy subscribers and friends for free contributions to enable them to distribute these books. The financial statement showed the receipts last year, including 1,497*l.* annual subscriptions and 4,885*l.* from sale of books, to be 7,002*l.* 5*s.* 11*d.*, and the expenditure 6,834*l.* 0*s.* 7*d.*, leaving a balance of 168*l.* 5*s.* 3*d.* in favour of the society.

TURKISH MISSIONS AID SOCIETY.—The eighth annual meeting of this society was held on Wednesday, April 30, at Willis's Rooms, St. James's, the Earl of Shaftesbury in the chair. The Rev. Mr. Birch read the report, which, after alluding to the early death of the late Sultan and the elevation of his successor to the throne, congratulated the society that under the sanction of the present Ottoman ruler the missionary work was going on successfully, and the Bible allowed freely to circulate through all parts of the empire. The receipts of the society for the past year, including a balance of 250*l.*, were 5,104*l.* 18*s.* 4*d.* There had been expended in grants and aids to missions during the year 4,928*l.* 5*s.* 1*d.*, leaving a balance in hand of 176*l.* 13*s.* 3*d.* The report then entered into a variety of statistics, showing the great progress making by the American and Armenian missions, giving some very interesting extracts from the missionaries' reports, from which it appeared that churches, schools, and missionary stations were rapidly rising throughout the empire, and that many thousand natives had been converted to Christianity, whose numbers were daily increasing. The sale and distribution of the Scriptures and tracts, printed in the different languages of the empire, had been very large, and were bought with avidity by the people. The missionaries as a rule were received with the utmost kindness by all classes of society. The report was adopted.

SUNDAY-SCHOOL UNION.—The annual meeting of this society was held on Friday evening at the Institute, in the Old Bailey; Mr. Watson in the chair. The secretary read a very lengthy report, which commenced by detailing the operations of the union in the colonies and in America, which had been very successful in their results. It then referred to home operations for the past year, during which period sixty-three country unions had been visited, and 101 communicated with. A return had lately been procured by the committee, by which it appeared that in the metropolis, at the close of 1861, there were 858 Sunday-schools, employing 16,431 teachers, and containing 183,700 scholars. Of these teachers 9,000 were church members. The sum of 17,260*l.* had been received at the depository by the sale of the publications connected with the Union, and during the year 1,500,000 copies of the monthly papers had been distributed. The value of the stock of books and publications on hand was 5,000*l.* A training college for teachers had been instituted, which promised to become of great utility, and lending libraries had been established in different districts with much success. Grants had been made to 320 schools, containing more than 5,000 scholars. The receipts for the year had been 9,318*l.*, and a balance of 1,820*l.* remained on hand. The receipts of the benevolent fund had been 1,280*l.*, and the expenditure had exceeded that amount by 36*l.* Considerable expenses were about being incurred by the committee in extending the usefulness of the Union, and they hoped to meet with a corresponding liberality. Mr. Cassell moved the adoption of the report, which having been seconded, was unanimously agreed to.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The 161st anniversary of this society was marked by a full and impressive meeting of its friends and supporters in St. James's Hall on Friday afternoon. Since the first missionaries of the society—the Rev. G. Keith and the Rev. T. Gordon

sailed from England on the 24th of April, 1702, upwards of 2,000,000*l.* have been expended in the promotion of its avowed objects, and more than 3,500 clergymen have ministered to above 2,000,000 members of the English communion in remote parts of the globe, where 150 years ago scarcely a dozen divines could be found. On this occasion the Bishop of Lichfield presided. From the report which was presented it appeared that the receipts in 1861 were 83,885*l.*, and that since September last, when it was stated that 419 clergymen and a great number of lay teachers under the direction of thirty-three colonial bishops, were maintained wholly or in part out of the society's funds, the work had been extended in various directions. The Bishop of St. Helena proposed, and Sir S. Northcote seconded, a resolution to the effect that the progress which had been made in the furtherance of the Gospel by the multiplication of the society's missions in heathen lands was the best encouragement to further efforts in the same great cause. Other resolutions, declaring that the society was entitled to the confidence and support of all Churchmen, and that the awakening of Christian men to their great missionary duty was one of the most effectual means of kindling their zeal in behalf of their poorer brethren at home, were moved and supported by Earl Nelson, the Dean of York, the Rev. W. A. Newman, and Mr. Hope, and unanimously accepted by the earnest listeners whom the speakers addressed. Ample details were given of the society's operations in India, China, British North America, Africa, Australia, Constantinople, and the West Indies, and a vote of thanks to the chairman brought the proceedings to a close.

CHURCH OF ENGLAND HOME MISSION, AND ADDITIONAL CURATES' AID SOCIETY.—The twenty-fifth annual meeting of this society was held on Tuesday, April 29, at Willis's Rooms. The Archbishop of Canterbury presided. The report mentioned a falling off in the receipts during the past year, which amounted only to 23,197*l.* 9*s.* 6*d.*, being less by 4,096*l.* 8*s.* 10*d.* than those of the previous year; the donations were less by 964*l.*, and the legacies by 2,970*l.* 17*s.* 8*d.* Various causes were assigned for this falling off, which it was hoped was only temporary, among others the deaths of many supporters of the society, the rise of kindred societies, and the depression of trade. The whole sum voted in grants for the present year amounts to 23,835*l.*, and local efforts to the amount of 11,757*l.*, giving a sum total of 35,592*l.* to be expended this year in the support of 415 additional curates. There are 142 applications left unaided for want of funds. The Earl of Shrewsbury moved the adoption of the report, which was seconded by the Rev. Canon Wordsworth, and agreed to. The Chancellor of the Exchequer moved a resolution declaring the claims of the society to public support. He said he felt convinced the depression under which the funds of so excellent a society was now labouring could only be of a temporary character. It would indeed be a scandal on the Christian world were it otherwise. He desired to bear his testimony that at no period were the exertions of the clergy more beneficially directed than at the present time. The great improvement among the laity might be attributed to this cause. It was too much the fashion for the religious world to send their benevolence to distant climes, forgetful of the vast mass growing up around them in a state of spiritual destitution. The right hon. gentleman concluded a long and earnest speech amidst great applause. The Rev. Mr. Baylee, of Birkenhead, seconded the resolution, which was carried unanimously. The remaining resolutions were spoken to by the Bishop of Lichfield and Rev. Mr. Gregory and others.

THE MIDNIGHT MEETING MOVEMENT.—On Monday evening the second annual meeting of the friends and supporters of this movement was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields—Lieut.-Colonel Worthy in the chair. Mr. Stabb announced that a memorial to her Majesty's Government praying for a better supervision of the drinking and refreshment houses of the West-end, the present state of which was a great feeder to the social evil, was in the hall, and he hoped every lady and gentleman present would sign it. Mr. Stabb then read the report, which stated that since the commencement of the movement in February, 1860, twenty-five midnight meetings had been held—viz., sixteen in 1860, six in 1861, and three up to the present date; at the West-end 13 were held; in the City, 4; Islington, 3; Euston-road, 2; Southwark, 1; and Shadwell, 2. At those meetings 6,000 friendless young women heard the Gospel; 29,000 Scripture cards, books, tracts, &c., were circulated; 123 females were restored to friends, 211 placed in service, 27 in houses, 2 set up in business, 2 emigrated, 8 married, 1 sent to France, 1 to Holland, 1 to New York, 30 left the town after a short residence, and 36 were assisted and enabled to obtain a livelihood. That gave a total of 442 poor women who had been benefited by the movement in London alone; but, in addition, there had been 600 women rescued at the meetings which had been held at Liverpool, Manchester, Ramsgate, Cardiff, Glasgow, Edinburgh, Dundee, and Dublin. Several interesting speeches were delivered, and the meeting was brought to a conclusion by a vote of thanks to the chairman.

WESLEYAN MISSIONARY SOCIETY.—The annual May meeting of this society was held on Monday morning, at eleven o'clock, in the great room of Exeter Hall. Dr. Smith having been called to the chair, in opening the proceedings said that the more he looked at this society, both at home and abroad, the more he felt they had to the full the Divine blessing. After some earnest remarks he urged that every exertion should

be made to increase their resources, and he saw no reason why they should not raise during the present year 150,000*l.* Dr. Hoole read the financial statement and general summary, from which it appeared that the contributions to the society for the year ending 31st December, 1861, amounted to 137,280*l.* 0*s.* 7*d.* The home receipts were 35,666*l.* 19*s.* 10*d.*; and the foreign receipts, 35,666*l.* 19*s.* 10*d.*, being an advance on the receipts of the previous year. New donations or annuities, amounting to 3,125*l.*, have also been received, but not reported as income until they become available. The payments and general expenditure, including the cost of the China mission for the year, 136,067*l.* 16*s.* 4*d.*; special contributions for the extension of the mission in China, 2,500*l.*; the balance of 1860, 243*l.* 7*s.*, made together 138,811*l.* 4*s.* 1*d.*, leaving a balance of 1,531*l.* 3*s.* 6*d.* due to the general treasurer. There had been among the donations one from a Wesleyan lady of 1,000*l.*; John Robinson Kay, Esq., 1,000*l.*; Thomas Farmer, 700*l.*; in memory of the late R. Ripley, Esq., 500*l.*; by Mrs. Ripley, for the same purpose, 105*l.*; anonymous, 500*l.*; &c. The legacies amounted to 5,720*l.* 12*s.* 10*d.* The Rev. Mr. James read the report, detailing the progress of the various missions throughout the world. The report was adopted, and several resolutions, expressing the importance of the society's operations, were then carried. A vote of thanks to the chairman terminated the proceedings.

M. GUIZOT AND THE FRENCH BIBLE SOCIETY.

(From a Paris Correspondent.)

The Protestant Bible Society of Paris held its annual general meeting on Wednesday last at the Church of the Redemption, in the Rue Chauchat, Monsieur Guizot being in the chair. After passing in review the progress of the society during the past year, the honourable President said:—

In spite of the difficulties and distractions of the times, the zeal of the friends of the Bible Society has been sustained, and the development of the society itself has been continued. This is cause for congratulation, gentlemen, after forty-four years of existence, through the many changes that have taken place around us. At its origin it was especially against religious indifference in general, and indifference towards the sacred writings in particular, that its action was directed; they were then neglected and despised—it was necessary to restore them to light and to circulation. We are now in very different circumstances; the Bible has again become an object of the liveliest preoccupation; an object of study, of objections, and of animated and continued discussions. It is attacked in its Divine character, in its historic value, and in its doctrines. We are in presence, no longer of indifference, but of a bold, and often hostile curiosity. Let us not complain, gentlemen, our divine Master, Christ himself, has said, "I have not come into the world to bring peace, but the sword," the sword of the mind, the intellectual and moral struggle. That struggle, gentlemen, is life: it is the contest between good and evil, between truth and error, which is infinitely better than a state of apathy. In this new situation, what has been done by the Bible Society? Exactly what it did at its foundation; nothing more, nothing less. It has kept itself apart from the movement which is going on around it. It opposes to hostility the same weapon that it opposes to indifference. It shows, and spreads abroad the Bible, now, the same as forty-four years ago, and although against very different adversaries, it has faith in the power as in the truth of that Book. The society was right to have acted as it has done, and to have confidence in that which it does. I do not by that mean to blame or to discourage other Christians who enter into the arena from which the Bible Society abstains. Since the sacred writings are attacked, it is right and necessary to defend them: it is necessary to oppose learning to learning, and science to science: it is even necessary to recognise that which may be true in the labours of science, even when sceptic and aggressive. For the sacred writings we have no truth to fear; they are above the proof of freedom of judgment, as of many other proofs, and erudition will be not more fatal to them than persecution has been. Erudition and controversy are not, however, the aim and the mission of the Bible Society; it only seeks to spread the Scripture abroad. It firmly believes that wherever it shall penetrate and be heard, its presence will sooner or later be a sufficient power. The society has done right to be thus confident: looked upon in their whole, and from its height, the spectacle of humanity authorises it. When God, in creating the world, abandoned it, as the German Bible says, to the disputes of men, He knew well that human discord would not change nor shake the general laws of the world. The Holy Scriptures participate in the character and virtues of these general laws, they may be discussed and contested, but they will not the less exercise on humanity in general a power which is derived from sources far above that of human science. I will only mention two of those sources.

Historically, the Scriptures contain a fact—a spectacle without parallel. It is the history, if I may be pardoned such an expression, it is the history of God himself, in his relations with souls and human societies. It is the spectacle of the one real, personal God, incessantly present and acting in the world, no other national and religious history presents anything resembling it. Everywhere else, in the traditions and monuments of States, you only meet with gods evidently of human invention, you find the work of human imagination, the recitals of human adventures attributed to persons pretended to be divine. The Old Testament and the Gospel bear an entirely different character; it is the presence and action of God, who made man and the world and who governs them. And that great spectacle, that unique spectacle, is first unfolded among a small people, shut up and ignored in a little corner of the world. The religion of the Bible commenced in isolation and obscurity. Then all at once, on a given day, at a determined hour, that religion passes from obscurity to an immense ambition—from isolation to the conquest of the world. It announces that conquest, and advances to it through the most unexpected enterprises,

and by contests sometimes the most sanguinary, sometimes the most skilful. And it is evidently attaining its purpose; evidently our earth is belonging to the Christian nations; they are conquering it by mind and by strength, and will possess it entirely. Who would not be struck by such a fact accomplished by the Bible? Who would not see in it a proof of their mission and a source of their power? I pass from the historical to the moral order. Since it has existed, and everywhere where it exists, humanity is in presence of great problems which concern it, and which preoccupy it passionately. What are we? Whence do we come? Whither are we going? What do our nature and destiny signify? Those are questions which naturally and inevitably arise in the human mind. Our sacred books alone have for these questions, precise, positive, and striking solutions; alone they explain to man his present state, and reveal to him that of the future, on the one hand the presence and action of God in the world, and on the other, the satisfaction of the moral and imperious requirement of humanity. That is what the Bible is, and what it effects; that is why it is only necessary to be spread abroad and to be kept constantly before the eyes of man to assure its complete empire.

MORALITY OF QUOTATION.

There have lately been two very strong articles in the *Baptist Magazine* denouncing the *Homilist* for heresy, to which a clergyman has written a reply in the form of a pamphlet. The writer charges "M.P.S." the *Baptist Magazine* critic, with "dishonesty" on the following grounds, and we give the quotation simply from a conviction of the unspeakable importance of conducting controversy in a truthful spirit, and that every attempt to associate the name of Christianity with arts that violate its teachings deserves to be exposed:—

To prove that Mr. Thomas holds the atonement inadequately, he tampers with a passage of the *Homilist*, which he pretends to quote, but omits an essential portion. Let the reader judge for himself.

THE PASSAGE AS IT STANDS IN THE "HOMILIST," VOL. VI. P. 310.

"I can see clearly how mediation was necessary to supply a correct idea of true service; but I cannot see so clearly its necessity for rendering this service approvable to God. There is no book, that I have seen, on the necessity of mediation in its atoning aspect, that does not tend to weaken rather than strengthen my impression of its necessity. The less, I think, men speculate and dogmatise on this aspect of the question, the better for the cause of truth. Sure I am that the man who has looked most devoutly and profoundly into the question will be the less disposed to attempt any explanation, and more ready to receive it as an unquestionable though a mysterious doctrine of Scripture—saying, 'Even so, Father, for so it seemeth good in Thy sight.' That Christ's death had some bearing upon the character and government of God necessary to our salvation cannot be denied by any who receive the Scriptures as a revelation of God, and apply to them common sense principles of interpretation. We take this fact on God's own authority, we present it in God's own language, and doing so, we say of Christ with unshaken faith mingled with amazement—'Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.'"

THE PASSAGE AS IT IS QUOTED IN THE "BAPTIST MAGAZINE."

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That Christ's death had some bearing upon the character and government of God necessary to our salvation cannot be denied by any who receive the Scriptures as a revelation of God, and apply to them common sense principles of interpretation.

And this is a sermon devoted to expound "Gospel theology." And this is all. (!)

THE CHURCH-RATE ABOLITION BILL.

Sir John Trelawny's Bill stands for second reading on Wednesday next, the 14th inst. It will be remembered that some weeks ago Mr. Sotherton Estcourt gave notice of the following amendment to be moved on the occasion:—

That it is unjust and inexpedient to abolish the ancient and customary right, exercised from time immemorial by the rate-payers of every parish in England, to raise by rate among themselves the sums required for the repair of their church, until some other provision shall have been made by Parliament for the discharge of those obligations to which by custom or statute the churchwardens on the part of the parish are liable:

We understand that the Opposition whippers-in are already preparing for the division, and the opponents of the Abolition Bill are strongly urged by the *Press* of Saturday not to allow the bill to slip through, on the ground that it "involves the question of the existence of the Establishment." The *Press* concludes its article with the following appeal:—

Owing to the dogged perseverance of the Dissenters, members of Parliament who profess to be attached to

the Church are to be found voting with its inveterate enemies; Ministers who once denounced the abolition as a death-blow to the Establishment now swell the numbers which support Sir J. Trelawny; and the country is agitated by numberless parochial contests. Such being the case, we feel constrained to make an earnest but respectful appeal to the friends of the Church to do their duty on the approaching division. Let not members content themselves with the reflection that the House of Lords will reject the bill, but let them recollect that the certainty the Peers will do their duty is no justification to the Commons to neglect theirs. Let constituents intimate to their members that their vote on the approaching division is an indispensable condition towards their retaining their confidence. Let all classes be ready to support the Church in their parish vestries by petition, and by supporting those valuable institutions, the Committee of Laymen and the Church Institution, to which we are so deeply indebted.

FATHER NEWMAN.—It is said that some uneasiness is felt in high Catholic circles on the subject of Dr. Newman's religious views, which are whispered to have lately shown premonitory symptoms of another change.—*Court Journal*.

THE REV. R. COTTON MATHER, of Mirzapore, and of the London Missionary Society, has received university honours. The Senate of the University of Glasgow, at which Mr. Mather distinguished himself as a student before going to India, has just conferred on him the degree of Doctor of Laws.

ARCHDEACON DENISON'S CHARGE.—Archdeacon Denison commenced the Visitation of his Archdeaconry on Wednesday. His charge was strongly condemnatory of Mr. Bouverie's Succeeding Clergy Relief Bill. He also gave renewed expression to his well-known views on the Education question.

A STRANGE CONVERSION.—St. John's Episcopal Chapel, London-road, Southwark, which for some years was under the direction of the Rev. William Cadman, now rector of Trinity Church, Marylebone, and more recently under the care of the Rev. Dr. Hugh Allen, rector of St. George-the-Martyr, has entirely lost its ecclesiastical character. It has, within the last few weeks, been turned into "The South London Ironmongery Warehouses and Show-Rooms."

THE PROSPECTS OF CHURCH REFORM.—In the charge delivered to the clergy at York last week, Archdeacon Creyke referred to the various ecclesiastical topics of the day. As to Church-rates, he expressed a hope that the friends of the Established Church would maintain the rights they held with inassailable security. He did not look with any anxiety to that which might be taken as Lord Ebury's Public Worship Bill, which sanctioned alterations and omissions in the Book of Common Prayer, at the discretion of the clergyman officiating. This bill the Archdeacon did not at all approve of, and stated his belief that there was no chance of its ever becoming law.

SOCIAL AND RELIGIOUS LIBERTY IN ENGLAND.—Mr. Ashby Ashby, of Naseby Woolleys, Northamptonshire, who has recently become the owner of part of Naseby battle-field, has turned Mr. Henry Smeeton out of his farm—after his family had occupied it for thirty-five years—avowedly because he is a Dissenter. Yet Mr. Ashby Ashby is considered to be of so enlightened and judicial a mind as to be entrusted with her Majesty's commission of the peace for two counties. These things can be done by the English gentry without loss of the esteem of their order; and yet we pretend to lecture countries like Spain, in which persecution is at least carried on according to fixed rules and for public purposes.—*Daily News*.

Correspondence.

THE ISAAC TAYLOR TESTIMONIAL.

To the Editor of the *Nonconformist*.

SIR,—An advertisement will appear in your paper of to-day, to which I beg permission to direct the attention of such of your readers as may be likely to feel an interest in its object. I refer to the proposal to raise a testimonial fund for Isaac Taylor, Esq., as set forth by a number of gentlemen who have formed themselves into a committee for the purpose.

Having for more than thirty years been a reader of Mr. Taylor's successive publications, I felt disposed, when the proposal referred to first came under my notice, to respond to it by a personal contribution.

Since I have been laid aside by a painful affection, which unfits me for public duty, and deprives me of the power of reading and writing, I have sought to interest in the object a few of my immediate neighbours and friends, and not without success.

Mr. Taylor, though of Nonconformist ancestry, has indeed, for some years, given his sympathy to the Episcopal Church; but he has never been a party writer; his claim upon us is not either as Dissenter or Churchman, but as one whose labours have been identified with those central ideas of the Christian system which belong to all orthodox denominations, and are the source and element of the spiritual life of each.

It might perhaps have been well if the names of one or two more of Mr. Taylor's former connections had appeared on the committee. Thinking, however, that it would not only be graceful in itself, but gratifying to the feelings of liberal Nonconformists, for some of them to take part in contributing to the proposed testimonial, and fearing that the opportunity to do so might pass unobserved, if the matter was not publicly adverted to by some one, I have presumed, in this way, to call attention to the subject.

I subjoin a list of the contributions which I have received; and I beg to add that I shall gladly take charge of any sums which other friends may be pleased to forward to me. There are many to whom I would personally apply, but I am precluded from doing so except by a correspondence carried on through the eyes and

hands of others. Some of them, I doubt not, will act on reading these few lines.

I am, &c.,

for T. BINNEY,
Upper Clapton, May 7, 1862.

	£	s.	d.
Samuel Morley, Esq.	50	0	0
An Old Noncon.	25	0	0
H. Dunn, Esq.	10	10	0
Ebenezer Herne, Esq.	10	10	0
H. Rutt, Esq.	10	10	0
Mrs. H. Rutt	5	5	0
John Morley, Esq.	10	10	0
Jeremiah Colman, Esq.	10	10	0
Rev. G. Clayton	5	5	0
J. Trueman, Esq.	5	0	0
Thomas Hunt, Esq.	5	0	0
T. Binney	5	5	0

JAMAICA COTTON COMPANY (LIMITED).

To the Editor of the Nonconformist.

SIR.—A letter of Mr. Weguelin, which appeared in the *Times* some two months ago, has attracted the attention of our agent in Jamaica, for he writes to us by the last packet on the subject.

He thinks Mr. Weguelin ought not to have spent 3,000*l.* in experimenting on that of which he had evidently no knowledge, and that he had no right to endeavour to prejudice the English public against that which has been undertaken by those who have. He says, the more he pushes on, the more he can get; that the wages demanded vary from 3*d.* to 1*s.* per day; but that now the labourers are free, there are some persons for whom they will not work, even if offered double wages.

As to the sea-breeze blowing away cotton, that, he states, is what the Yankees call *Bunkum*. Numbers of gentlemen have visited the estate to see the cotton, and amongst them his Excellency Governor Darling, and Mr. Child, a West Indian merchant from London, who, he says, will be able to give full information to all enquirers. Our agent adds that he hopes to send a good shipment of cotton by the next packet.

If the Lancashire manufacturers could once be brought to see that there could be no better investment for their surplus capital than in the extension of our cotton-field, we should soon be able to contribute largely to a supply of their wants, and render it unnecessary for them to shut up their mills, and thus to pauperise their most trained, skilful, and hitherto industrious people.

We are, Sir,

Yours faithfully,

STEPHEN BOURN, } Secretaries.
WILLIAM BRAMSTON, }

55, Charing-cross, London, May 5th, 1862.

Parliamentary Proceedings.

HOUSE OF LORDS.

On Friday, the Archbishop of CANTERBURY, in moving the second reading of the Ecclesiastical Dilapidations Bill, briefly explained its objects, and thought it would be better to refer it to a select committee after the second reading. After a few remarks from Lord St. Leonard's,

The Bishop of LONDON explained that the difference between the bill he had introduced last Session and the measure before the House was that the present was not a compulsory, but a permissive bill. He also considered it would be wiser to refer the bill to a select committee. Lord PORTMAN suggested that the whole question of dilapidations should be referred to a select committee, without the House affirming the principle of the measure by reading it a second time.

The LORD CHANCELLOR thought, if the suggestion of Lord Portman were acted on, there would be no legislation on the subject this Session. After some further discussion, in which the Bishops of Lincoln and Oxford and Lord Dungannon took part, the bill was read a second time, and referred to a select committee.

Lord LYVEDEN moved the second reading of the Register of Voters Bill, which, after a short debate, was read a second time.

The Exchequer Bonds (1,000,000*l.*) bill was read a second time.

Their lordships adjourned at twenty minutes to seven o'clock.

On Monday the Declaration of Title Bill, the object of which is to facilitate the transfer of land, was, on the motion of Lord CRANWORTH, and after a brief discussion, read a third time and passed.

The Security of Purchasers Bill, on the motion of the same noble and learned lord, was also read a third time and passed.

On the motion by the Lord Chancellor, for the third reading of the Transfer of Land Bill, Lord ST. LEONARD'S stated objections to it, principally on the ground that it created a registry of assurance of titles. The LORD CHANCELLOR said that the object of the bills introduced by Lord Cranworth, Lord Chelmsford, and himself, was to establish a registry of titles; and that question was referred to the select committee which had sat on the several bills, and any deviation from the principle on which the committee had proceeded would render their useful labours nugatory. The bill was then read a third time and passed, as was The Real Property Title of Purchasers Bill, on the motion of Lord ST. LEONARD'S.

The Exchequer Bills (1,000,000*l.*) Bill passed through committee, and the House adjourned.

On Tuesday, their lordships sat for a few minutes only. Certain bills were advanced a stage.

HOUSE OF COMMONS.

On Wednesday Mr. SOTHERON ESTCOURT moved the second reading of the Industrial and Provident Societies' Bill, which proposes to give to industrial and provident societies power to build, lease, purchase, rent, and sell house or any other kind of pro-

perty, and to invest their funds in other societies, and also that the principle of limited liability should be extended to them, and that they should be empowered to employ a portion of their funds for purposes of education and mutual improvement. He believed there was no objection to the principle of the bill, and its details could be fully considered in committee. The SOLICITOR-GENERAL assented to the second reading of the bill, and the bill was read a second time.

The House then went into committee upon the Metropolis Local Management Acts Amendment Bill, and the consideration of the various clauses occupied the remainder of the sitting.

The House adjourned at 5.50 p.m.

On Thursday the House met at six o'clock.

The House then went into committee on the Markets and Fairs (Ireland) Bill, the discussion of the clauses of which occupied a considerable time; but it related entirely to the regulation of minute details, and was of no general interest. After some time, the discussion became involved in considerable confusion, and great complaints were made of the Government having forced the bill forward that night. A motion for reporting progress was negatived by a majority of seventy-one to twenty-one, but the renewed complaints were appeased by Lord Palmerston stating that if the new clauses and amendments were gone through *pro forma*, the bill should be reprinted and recommitted on the bringing up of the report. The bill, on this understanding, passed through committee.

The House then went into committee on the Poor Relief (Ireland) No. 2 Bill, but progress was immediately reported.

On the motion for the second reading of the Births and Deaths Registration (Ireland) Bill, Mr. HENNESSY moved a resolution condemning the employment of the police as registrars, which he opposed as inexpedient, impolitic, and likely to impair the efficiency of the force in their proper duties; whilst the excessive penalties, which were taken from the English act, were really ridiculous, when applicable to private constables in Ireland. He suggested that these duties should be discharged by the medical dispensers. Sir R. PEEL said he had found that the police was the only available staff for this duty, which was analogous to the enumeration of the census and the collection of the agricultural statistics, already performed by the constabulary. After a short discussion, the resolution was withdrawn, and the bill was read a second time.

The Bastardy (Ireland) Bill was read a second time. The Summary Jurisdiction (Ireland) Bill passed through committee.

The other business having been postponed, the House adjourned at twelve o'clock.

On Friday, in reply to Mr. F. Heygate, Sir R. PEEL said he was afraid it would be impossible to publish the result of the late census of Ireland, extending to the population of each town, in the course of the present year.

In reply to a question from Sir Morton Peto, Sir G. LEWIS stated that there would be an ample opportunity of considering the report of the Defence Commission, as it would be his duty shortly to ask for leave to bring in a bill for another loan in reference to the national defences.

In answer to Mr. W. E. Forster, Mr. LAYARD said that the Italian Government had sent over a special envoy to negotiate a commercial treaty with this country.

Colonel PATTEN, who had given notice of his intention to call the attention of the House to the present state of the cotton-manufacturing districts, stated that, at the request of the President of the Poor-law Board, he had consented to postpone the question until the next supply night. He should be glad to know when supply would be next taken. Lord PALMERSTON would undertake that the question should have precedence either on Thursday or Friday next.

On going into committee of supply, Mr. W. EWART called attention to Captain Jackson's reports on the importance of establishing soldiers' institutes at Aldershot and Portsmouth; and inquired whether an early opportunity would be taken of carrying his recommendations into effect? Sir G. LEWIS intimated that it was his intention to carry the recommendations into effect.

Mr. BENTINCK called attention to a statement which had reached him, that a fort had been ordered to be constructed upon an artificial island to be made in the best part of the anchorage of Plymouth Sound—an anchorage of very limited extent, already commanded by formidable batteries. The fort was therefore uncalled for. Sir G. LEWIS said the original plan was to erect the fort upon the breakwater, but it was thought more advisable to place it in the sea, on a foundation nearly perpendicular, near the breakwater. He would refer the question to the Defence Commission, with directions to inquire and report as to the policy of proceeding with the fort.

DISTRESS IN IRELAND.

Mr. MAGUIRE called attention to the fact that several deaths from starvation had occurred recently in Ireland, and asked whether the Government had received official information of such cases having occurred; and if so, whether they had taken or were about to take any steps in consequence, and to lay on the table any papers on the subject? The hon. gentleman at some length brought forward a number of statistics to prove his assertion of the destitution which prevails in Ireland. He suggested assistance by government to Ireland in the shape of loans and advances to railways.

Mr. R. P. DAWSON, while admitting the existence of distress in Ireland, expressed his opinion that ex-

traordinary measures beyond the present provisions of the law were at least not yet necessary.

After some remarks from Colonel Dickson and Mr. Blake,

Sir R. PEEL acknowledged that a portion of the people of Ireland had suffered from exceptional circumstances connected with climatic influences, but contended that the efforts of Mr. Maguire to make out a strong case of neglect of duty on the part of the government had failed. Referring to statements of Mr. Maguire, as to the deaths of certain persons from destitution, he stated that the Irish government sent down specially to inquire into certain cases alluded to, and from evidence which had been received, it was proved that the deaths in question did not occur from famine. He contended generally that the government had exerted themselves to meet the difficulties which had arisen in Ireland, that the difficulties were not beyond the powers of the Poor Law and the efforts of private charity, but that if that proved not to be the case, it could only be attributed to the dispensations of Providence, to which all earthly powers must bow.

Major O'REILLY was glad to hear that Sir R. Peel did not now as on former occasions deny the existence of distress in Ireland. He admitted that the distress was not extensive through Ireland but local, and where it existed was severe. He protested against those who brought forward details of the Irish poor being accused of being influenced by motives of hostility to the government and constitution of the country generally.

The discussion was continued by Mr. M'Mahon, Mr. Gregory, Mr. Brady, Sir G. Bowyer, Mr. Hennessey, and Sir H. Bruce.

Sir G. GREY said that although it might be that there was some local suffering, yet it was hoped that it was not beyond the power of the Poor-law to cope with and relieve it.

After a few words from Mr. WHALLEY, the subject dropped, and the motion was withdrawn.

THE TAEPINGS IN CHINA.

Colonel SYKES asked whether, as the military defence of the Tartar city of Shanghai had been ordered by the Government, and joint expeditions of French, English, and Tartars appeared to have recently taken place against the Taepings, provision had been made to prevent the Tartar Civil Governor of Shanghai from executing persons taken in conflict with the Taepings. Mr. LAYARD said that the reports as to the cruelties alluded to had been contradicted, and the only persons who had been executed were pirates and murderers. Directions had been sent that no cruelties should be allowed. Mr. WHITE said that things were growing serious in China, and that this country was drifting into another Chinese war.

The House then went into committee of supply, but immediately resumed.

On the motion for going into committee on the Merchant Shipping Acts Amendment Bill, the debate was adjourned.

THE BURIAL BILL.

Sir M. PETO moved the second reading of the Burial Bill.

Sir G. GREY said that the bill had been considerably modified, and several of the objectionable clauses in that introduced last year removed. He did not, therefore, object to the second reading, on the understanding, however, that the provisions of the bill should be fully considered in select committee.

Sir W. HEATHCOTE concurred in the suggestion that the bill should be referred to a select committee.

Mr. COLLINS hoped that sufficient notice would be given of the names of the members who were to form the committee on the bill.

After a few words from Mr. S. ESTCOURT the bill was read a second time.

EDUCATION OF PAUPER CHILDREN BILL.

On the motion of Sir S. NORTHCOTE, this bill was read a second time and ordered to be referred to a select committee.

The remaining orders and business on the paper having been disposed of, the House adjourned at twenty minutes to one o'clock till Monday.

On Monday, Mr. F. Doulton took the oaths and his seat for the borough of Lambeth, in the room of Mr. Roupell, who has resigned. The hon. member was introduced by Mr. Layard and Mr. W. Williams.

The SPEAKER announced that he had received a letter, stating that it was not the intention of the petitioners against the return of Sir J. D. Hay, as member for Wakefield, to proceed with the petition.

THE REVISED CODE OF EDUCATION.

In committee on the Revised Code of Education progress was resumed.

Mr. WALPOLE said the Government had announced the modifications in the Revised Code in a most frank and conciliatory manner; and the opponents of the measure ought to meet the Government in the same spirit. He proceeded to point out his reasons for thinking it wise for Parliament to accept the Code as now modified, although in some respects he still thought that in some of its parts it would not work well. Having stated some objections, he especially pressed the point that there was not sufficient encouragement held out by the Code to the establishment of schools where none existed. He was on the whole prepared to accept the altered Code as an experiment, but not as a final settlement until it was ascertained that it worked well. He then formally moved the first resolution, which stood in his name on the paper, but with no intention of pressing it since its principle had been considered.

[During Mr. Walpole's speech the Japanese Ambassadors entered the House, and took their seats in the place which is assigned to distinguished stran-

gers. They did not appear to be particularly struck with the proceedings of the House, and remained only eight or ten minutes.]

Mr. G. PULLER pointed out many ways in which the new regulations would work prejudicially, particularly with regard to examinations in evening schools and in the winter.

Mr. HENLEY supported in the main the views enunciated by Mr. Walpole. He argued strongly against any attempt on the part of the Committee of Privy Council to connect itself with only secular teaching.

Mr. KINNAIRD expressed his opinion that the case of that very deserving class, the teachers, had not received sufficient consideration either from the Government or from Mr. Walpole, and under the Code as now proposed they would have their emoluments much reduced.

After a few words from Viscount ENFIELD and Mr. NEWDEGATE,

Mr. DILWYN regretted that the Code had been at all altered, and argued that in its re-revised state it would give still more of the funds of the State for the benefit of the middle instead of the poorer classes.

Sir J. PAKINGTON quite concurred with Mr. Walpole that, after the concessions made by the Government, in deference to the opinions expressed in Parliament, whatever he might think of the probable working of the Revised Code, there was no sufficient ground for further Parliamentary opposition. At the same time he regretted that, owing to further time not been given, a fair opportunity had been lost of bringing this difficult question to a final settlement. He regarded the present Code as not even an approach to a settlement, but as experimental only.

Lord R. CECIL agreed that the concessions made by the Government were far greater than the House had a right to expect. But by the present scheme, he observed, tests for results were practically abandoned. He consented to the trial of the Code as an experiment.

Mr. PEASE made some observations in defence of the interests of the teachers.

Mr. ADDERLEY was content to accept the compromise offered by the Government, believing that the Code, even as altered, would tend to encourage voluntary effort in education; and he urged that every help should be given to a Government which was inclined to localise and render voluntary the system of education in this country.

Mr. LOWE stated his gratification at the inclination to accept the proposition which had been made by the Government, and he should therefore not enter on the general subject. As to the advantages which he expected from the proposed system, even modified as it was, he felt that there would be many. In the first place, vested interests would be got rid of, the system would be simplified, the managers of schools would really manage, examinations would be introduced, and accurate knowledge of what had been done would be gained on which future improvements might be based. Referring to the criticism of Mr. Henley, on the subject of the tendency of the Privy Council towards secular as distinguished from religious education, he could only say that there was no practical alteration in the system, the Privy Council having always stood impartial amongst all religious bodies. In answer to Mr. Puller, he declined to go into all the minute points he had raised, but would only say that the Code fixed no period at which evening schools were to be held; and as to the placing of children in standards, it was the right of the master, in the first place, to fix on any standard he pleased, and after that it was the duty of the inspectors to arrange the placing of them. He had the best reason for believing that the result of the New Code would be far more satisfactory than some gentlemen seemed to suppose.

Mr. Walpole's resolution was then withdrawn.

Mr. WALTER moved as a resolution, that to require the employment of certificated masters and pupil-teachers by managers of schools as an indispensable condition of their participation in the parliamentary grant, is inexpedient and inconsistent with the principle of payment for results, which forms the basis of the Revised Code.

Mr. THOMPSON seconded the motion.

Sir S. NORTHCOTE supported the resolution, dissenting, however, from the attack which he thought Mr. Walter had made upon the certificated masters and pupil-teachers.

Mr. WALTER, in his explanation, observed that what he had said of the masters and teachers he had quoted from the report of the Commissioners, founded upon the testimony of the inspectors.

Mr. ADDERLEY said the general tenor of the hon. gentleman's argument seemed to be that the higher the class of certificate the worse the master. If that were the case, the sooner the certificate system was abolished the better. But he did not think that argument could be supported.

Mr. LOWE said they were about to admit 650,000 more children to the capitation grant, and some 15,000 or 16,000 fresh schools, so that they must look in the face the fact that they were incurring an enormous increase of public expenditure, with no security if this resolution were adopted for its application. They ought also to remember the treatment it would give to the certificated masters. He had always held that they had no vested interest, and that the augmentation, if withdrawn, would be a loss to the managers and not to the masters, whose salaries were regulated by supply and demand; but still he thought they were entitled to a great deal of consideration from that House. (Hear.) The Govern-

ment had devised means of making the change as easy as they could to the masters. It would be a matter of very great hardship at once to destroy the monopoly which they had been brought up to. There was no doubt, too, that the resolution would be fatal to the training colleges, for they could not be supported unless some advantages were given to the persons who passed through them. The resolution could not be passed in its present form, because they did not require the employment of pupil-teachers as an indispensable condition of a school's participating in the grant. He hoped the House would understand that the resolution did not introduce a simple modification in the present system, but made a radical and sweeping change, in comparison with which anything that he had proposed was simple and paltry.

Mr. WALTER having assented to the modification of his resolution by leaving out the words "and pupil-teachers,"

The committee divided; the numbers were—
For the resolution ... 156
Against ... 163
Majority against ... —7

Mr. BAINES moved a resolution.

"That it is expedient that the managers of a school, before receiving capitation money from the Committee of the Privy Council, should satisfy the inspector that the circumstances of the parents of the children are such as to require public assistance for their education."

His object was to prevent a great and shameful waste of the public money. It had been understood that there was to be a proportion between the grants made from the public purse and the voluntary aid of those who supported the schools, but in the case of Faversham, in Kent, the amount of public subscriptions to the school was not more than 38*l.*, while the amount granted from the public purse was 382*l.*, and the school possessed endowments and other sources of income which amounted to upwards of 600*l.* a-year. He was cognisant of many cases where schools were receiving amounts which no one could pretend to justify—schools belonging to wealthy proprietors, liberal friends of education, who were perfectly able and willing to support their own schools. In the mining and manufacturing districts there were many artisans and mechanics earning 3*l.* and 4*l.* a-week in wages, and they were only required to pay a pittance of 1*d.* or 2*d.* per week for the education of their children. There was another class of schools which possessed large endowments, and there was not the smallest pretence for giving them public aid. It was a great advantage that parents should feel they were making sacrifices for their children, and if they did not they were apt to hold in light estimation the advantages of education.

Mr. BARROW seconded the motion, believing it would have the effect of bringing back the National schools to the objects for which they were intended.

Lord JOHN MANNERS opposed the resolution.

Mr. BARNES supported the resolution on the ground that the grant went now in a considerable degree to the education of a class of children for whom it was never designed. The House would not have consented to the first grant of 20,600*l.* had it not been distinctly stated that it was for the education of the poor. On that account it appeared to him that the House had shut its eyes to the facts, for it was under the delusion that by granting large sums of money it was promoting the education of the children of the labouring classes. He held in his hand a statement which showed that at a school of considerable reputation near the metropolis, which received large grants from the public purse, the children of a superior class of tradesmen, who could as easily afford to pay 1*s.* as 3*d.* a-week, were being educated. In Lancashire and Yorkshire, and all the large towns, it was well known that the pupils attending the schools were in a great measure the children of parents well able to pay. In a school with which he was well acquainted, which was attended by 250 scholars, and received no grant from the State, the balance-sheet of last year showed a loss of only 8*l.*, and at a little distance was another school which received a large public grant, but which had no more necessity for it than the other.

Mr. LOWE recommended that the resolution should not be pressed, as it only affirmed a principle upon which the Code was based.

The resolution was negatived without a division.

Mr. BAINES then moved:—

That, although evening schools are valuable, as means of confirming and carrying on the education received in day schools, it is unnecessary and inexpedient to grant public money for their support, inasmuch as the youth attending them are generally in the receipt of wages, and are well able to pay the small charge for evening instruction, and also because numerous evening schools and classes already exist in connexion with the voluntary institutions, and are constantly increasing in number and efficiency.

Mr. LOWE said he could not agree to this resolution. ("Divide!") The young persons who attended evening schools very often received exceedingly scanty wages.

The resolution was then negatived without a division.

Mr. H. A. BRUCE moved the following resolution:—

That, as the great majority of children in Wales are, on their admission to schools, ignorant of, or imperfectly acquainted with, the English language, in which their examination is conducted, such examination shall not, in any school in the Principality, be commenced until the children have attained the age of seven years.

Mr. LOWE stated his reasons for declining to agree to this resolution.

Colonel PENNANT supported the resolution, which was negatived, upon a division, by 136 to 61.

Mr. ADDERLEY moved the following resolution:—

That it is desirable to maintain a premium on the acquisition by schoolmasters undertaking large schools of the present standard of a second year's training.

This resolution, opposed by Mr. LOWE, was withdrawn.

The Chairman then left the chair.

The other business was gone through, and the House adjourned.

On Tuesday, Mr. H. BERKELEY announced that he would state on Tuesday next when he should bring forward his Ballot motion.

Mr. SLANEY gave notice that on Thursday he should ask Lord Palmerston whether it would not be advisable to state the willingness of her Majesty's Government to act as mediators in the American quarrel if requested to do so by both parties.

In reply to Mr. Blackburn, the LORD-ADVOCATE said the second reading of the Scotch Education Bill would not be taken on Thursday, but that he would on that day state the course intended to be pursued with respect to it.

Mr. F. PEEL stated, in answer to Sir H. Bruce, that it was intended to introduce a bill to enable a sum not exceeding 2,000*l.* to be advanced to any landed proprietor by the Board of Works in Ireland, for draining and other purposes, in addition to the sum already authorised.

Lord PALMERSTON, in reply to a question put by Mr. D. Griffith, said the Government had no information that any hostile operations had been undertaken against Herat by the Shah of Persia, and he was inclined to disbelieve entirely the rumours to that effect. He also stated that the report of the Defence Commission on the Spithead forts might be expected in about a fortnight.

Mr. WHALLEY brought forward a motion that the House should resolve itself into a committee to consider the Act for the endowment of Maynooth, with a view to its repeal. The hon. gentleman went at some length into his usual arguments in support of his motion. These were received with considerable impatience by a very full House. The motion was seconded by Mr. SOMES. Sir R. PEEL opposed the proposition, and after a few words from Mr. NEWDEGATE the House divided, when the motion was lost by 191 votes to 111.

Mr. LINDSAY then brought forward his motion, calling on the Government to give effect to an earlier resolution on the subject of harbours of refuge. After a discussion, sustained by the hon. member, Admiral Duncombe, Mr. Buxton, Sir F. Smith, Lord V. Tempest, Mr. Pease, Mr. Blake, Mr. Baines, Mr. M. Gibson, Mr. Liddell, Sir M. Peto, Sir J. Pakington, Sir G. Lewis, Mr. Bentinck, Mr. Crossley, Sir F. Baring, and Sir S. Northcote, the House divided, when the motion was lost by 115 to 77.

Captain JERVIS moved for and obtained a select committee to inquire into the best means of preserving Harwich harbour as a harbour of refuge.

Mr. M'MAHON obtained leave to bring in a bill to facilitate the obtaining of sites for places of religious worship in Ireland.

Mr. CRAWFORD moved for certain returns relating to the management of the affairs of the Inns of Court by the benchers, and as to the privileges and emoluments of benchers. Sir G. GREY said that the Government had no power to obtain the information required, but if there was no objection on the part of the benchers, the Government would not oppose it. After some conversation a division was taken, and the motion was lost by 54 to 12.

The other business was disposed of, and the House adjourned.

Court, Official, and Personal News.

Her Majesty, with the Princesses Alice, Louisa, Helena, and Beatrice left Balmoral on Wednesday evening. At Perth her Majesty partook of a hearty breakfast, every accommodation having been previously provided. The Royal party reached Balmoral on Thursday afternoon. The Court will remain at Balmoral about five weeks, and then return to Windsor.

A circular has been issued by the Lord Chamberlain to the various public departments stating that although it is the Queen's wish that her Majesty's birthday should not this year be celebrated by the usual festivities, her Majesty would much regret that her servants should be deprived of their annual holiday on the occasion, which might therefore take place on the 24th of May.

Lady Palmerston had a brilliant assembly at Cambridge House on Saturday night, on which occasion she was honoured by the company of several of the illustrious foreign visitors at present met in the metropolis for the International Exhibition.

The total amount of contributions received for the Albert Memorial Fund up to Friday is about 48,500*l.*

There is an anecdote told of Dr. Emmons, one of the most able of the New England divines, meeting a half-mad doistical physician at the house of a sick parishioner. The abrupt question of the leech was, "Mr. Emmons, how old are you?" "Sixty, sir, and how old are you?" came the quick reply. "As old as creation, sir," was the triumphant response. "Then you are of the same age with Adam and Eve?" "Certainly; I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never knew before that it was you."

Literature.

TWO HUNDRED YEARS AGO.*

The Bicentenary movement is compelling attention to one of the most disgraceful, if not the most disgraceful, periods in our history. It is sad indeed to see the country which in 1562 was shaking itself free from the shackles of old superstition, boldly defying the proudest monarch of Europe, and preparing to enter on a high and glorious career of advancement, and which in the intervening period had done so many high and gallant deeds for freedom, brought down to the level in which we find it in 1662, crouching in abject submission before the cold and heartless sensualist into whose hands it had surrendered the liberties for which a Pym had struggled, an Eliot pined away in prison, and a Hampden fallen on the field of battle. It is hard to understand, indeed, how degeneracy had been so rapid and universal, and how a race of heroes had been so immediately succeeded by men intellectually so inferior and morally so debased. Englishmen of all classes and sects ought to cherish the memory of the Nonconformist confessors, for their story is the sole bright spot on the blackest page in our annals. Those who are most repelled by their peculiarities, differ most widely from their opinions, and condemn most severely their conduct, ought at least to honour them for the evidence they gave that the old spirit of English heroism had not quite died out, and that there were still some left in whom the wild mania of loyalty for one of the most worthless objects on whom such a sentiment has ever been wasted, had not extinguished the love of liberty or the sense of obligation to God and truth.

The religious history of the times has never yet been well told. Hallam has sketched it with his usual cold and judicial impartiality, unconsciously a little biased by his distaste for Puritan doctrine. Macaulay has touched it with his brilliant pencil, and Hume has poured over it the vials of his venomous hate of all earnest godliness and freedom. But neither of them have done justice to the theme. Indeed, we cannot see how it is possible to do so, without some of that sympathy with Puritan sentiment which would enable a writer to appreciate the position which the Nonconformists of that day took. Marsden, perhaps, has approached nearest to the point, but his narrative of these particular events is brief and so far unsatisfactory. Mr. Stoughton, therefore, had an open field and an opportunity of rendering valuable service, and to some extent he has done so. His narrative is careful, painstaking and accurate; he appears to have studied with diligence all contemporary records relative to his subject; he has put some things in a new and unexpected light; and his book will doubtless be read with great interest by many. Still it does not meet our idea of what such a volume might have been and ought to have been.

Before referring to what we regard as the defects of the book, it will be only just to note its great merits. Perhaps the author makes a little too much parade of the special sources of information to which he has had access, but great credit is due to him for the industry with which he has consulted, and the discrimination with which he has used, authorities that previous writers had neglected. Especially is he to be commended for that close study of the Journals of the two Houses by which he has secured for his account of the Parliamentary proceedings relative to the Act of Uniformity, a completeness and accuracy which cannot be found in any other narrative of the transactions. No less valuable have been his investigations among the State Papers, particularly in relation to those efforts of the Government to throw discredit on the Nonconformists by representing them as engaged in plots for the overthrow of the throne. The facts brought together on this point are among the most important and painful portions of this volume. We all knew before that the most atrocious means had been taken to convict Presbyterians and others of offences with which they had not the most remote connexion, but it was left for the present writer to show how terrible was the system of espionage which had been established and how England at that time was under a régime presenting a close parallel to that of Naples or Austria in our own days. Not only was information greedily welcomed from the most worthless individuals, but wretches were instructed to insinuate themselves into the confidence of known Nonconformists, in the hope of worming out some treasonable secrets,—not only was their correspondence intercepted in its passage through the post, but disloyal letters were written by the agents of Government that

they might be intercepted and thus suspicion cast upon innocent men. Some of the reports from these spies are simply absurd, others incredible by the monstrous character of their statements, and others revolting from the cold-blooded confession of their own villany, by men unworthy, indeed, of the country which bore them, but, in every way fit to be the instruments of the despicable statesmen who used them. We know nothing that could give a darker yet truer picture of the state of the time or of the character of the zealots for the Act of Uniformity, than the quiet but telling narrative that is here given of these diabolical schemes. Nor could we have stronger evidence in proof of the loyalty of the ejected and their friends, and in disproof of the statement that their expulsion from the Church was a political rather than a religious measure, than is afforded by the fact that, despite all these devices, no charge could be substantiated. The fact is that Clarendon and others would fain have represented these ecclesiastical measures as necessary to the stability of the throne, and spared no effort to obtain evidence that would justify such an idea; but their failure was signal, for the closer the search the more manifest it became that the King had no more loyal subjects than those who were treated with such undeserved severity.

We have no space to follow Mr. Stoughton throughout his narrative. It is everywhere calm and reliable, and presents a faithful view of the men and events of the period. What it lacks is enthusiasm. Mr. Stoughton may perhaps deem it a compliment to be told that few readers would suspect that the author claimed to be a descendant of the noble men the tale of whose sufferings is here set forth. Some may deem this colourless tone of the picture a beauty—we confess we do not. It would have been quite possible to have written with perfect fairness and yet to have risen to a more thorough sympathy with the heroism of the confessors, and to have spoken in healthful and manly terms of indignant reprobation as to the deeds of injustice and treachery here exposed. We deem it a mistake, too, that a book of this kind should have evaded so many of the controverted points of the subject. Of course an author takes his own course, and Mr. Stoughton tells us this is a "History and nothing more;" still, to make it complete even as a history, and to help his readers in forming correct judgments as to the men, he ought to have entered more fully into questions altogether omitted or but partially discussed. The defence set up for the Act of Uniformity that it was only a retaliation, and the charge, so persistently made, against the Nonconformists that they had been persecutors, should have been more thoroughly examined. We complain on this point the more because the casual references to the subject which are made are calculated to convey what we regard as a most erroneous impression.

While speaking thus, we have no desire that an author "should endeavour to prove at all hazards that they [i.e. the party holding his own ecclesiastical opinions] were right in everything that they did and their opponents equally wrong—that only good is to be found on one side, and only evil on the other." But, in order to avoid this error, it is not necessary to write in a style that denies to virtue its full tribute of reverence and saves vice from the infamy it so justly deserves. It may sound paradoxical, but to us it has always seemed that intense and earnest sympathies, firmly cherished and boldly avowed, are not necessarily a disqualification for the writer of history. Unquestionably they expose him to certain perils, and should lead us always to weigh his statements with great care. No doubt also the lights and shadows are sometimes brought out into too strong relief, the heroes are too heroic, and the villains too base, and it may even be that sometimes they are made to change places. Still the hearty admiration of that which is represented as good, and the stern condemnation of that which is set forth as bad, is a more healthy moral influence than the passionless style which tends to the conclusion that all parties are very much alike. Of course Mr. Stoughton does not approach this extreme, but there is an unquestionable lack of an element which would make the book speak to the heart as well as the head. We may best illustrate our meaning by contrasting this volume with Mr. Mountfield's admirable pamphlet on the same subject, in which, while differing from many views, we cannot but admire the heartiness of tone that pervades the whole. We have not space to discuss Mr. Stoughton's volume further, or there are other subjects on which we should have liked to dwell. We can commend its literary worth, its historical fidelity, its scholarly character, and can assure our readers they will derive from it both pleasure and instruction. At the same time we feel sure that many, like ourselves, will wish that its tone had been more decided, and, above all, that, as the author professes to draw no lessons, the last two pages, the worst in the whole volume, had been entirely omitted. The consideration of the

ground there taken would lead us too far or we should have controverted our author's positions.

In "Troublous Times" we have another representation of the same period, and one that cannot fail to interest numbers who will scarcely care to wade through the historical details of the subject. It is a picture of English country life at the time as given in the diary of a Nonconformist minister. The incidents are all true, though they are presented here in the garb of fiction, and thus set forth, they serve to give a more lively idea of the actual sufferings of the ejected than could be gained from any more formal narrative. We greatly like the idea of the work, and can most thoroughly commend the way in which it has been executed. The consistent preservation of the style of the diarist, the graphic sketches of character, the life-like aspect given to the whole by those minute Pre-Raphaelite touches which mark the skilful artist, the touching pathos of some of the scenes, all contribute to the pleasing impression which the book can scarcely fail to leave, both on the mind and the heart. It is by such portraiture of individual suffering that we learn to appreciate best the bitter and ruthless character of a persecution that followed to their retirement and harassed with incessant annoyance men whose only offence was that they could not be false to conscience and disloyal to God. Kingsbridge is only England in miniature; its Beares and Lucases had their counterparts everywhere—cruel, unprincipled, violent men, who often gratified their private enmity by barbarous injustice to holy men, who only desired to live in peace. These are facts which ought to be brought out, as nothing would more effectually confute the talk that has been current relative to the times. Dissenters have dwelt too much on the mere ejection of the Nonconformists. They should set forth more fully the violence of the measures afterwards taken against them and their friends. If, as Jeremy White tells us, there were 60,000 sufferers, of whom 5,000 died in prison, those were, indeed, "Troublous Times."

MISS ROSSETTI'S POEMS.*

It may be that the name of Miss Rossetti will be recognised as that of a contributor of some few noticeable verses to *Macmillan's Magazine*. Let it be understood, then, that it is only an exceedingly small part of a new volume by her that has already appeared in the *Cambridge Magazine*; and that the author has far higher and completer claim to admission amongst the singers that stand in the upper light than has been indicated by two or three occasional pieces. When we have so recently lost our first poetess, of any time, there is reason to welcome one whom she herself would have been forward to welcome and to praise.

The poetry of Christina Rossetti is perfectly original. Her conceptions are new, even if sometimes fantastic. Her imagination is not displayed in image-making, or in throwing coloured shadows on her subject; but appears in the form of the thought, in the life of the feeling expressed. She has, too, great mastery in the music of words; though occasionally wilful and unpleasing in the movement she chooses to indulge. The great fault of her poetry is its obscurity. This is perhaps due to some peculiarity of mental constitution. Every one will feel that there is thought and purpose in the poems:—but sometimes will ask, what? There are hidden meanings:—do we feel sure that we detect them? There are some persons who delight in enigmas, and find their pleasure in ideas that they themselves invent for the "utterances" or "art-forms" they admire. Most surely "we see but what we bring an eye to see":—only let it be an eye, an open single eye, with which to see; and not a half-closed eye that makes pictures for itself, in its own dim seeing. Miss Rossetti will have readers and critics who will protest that any one with poetic insight may discern her meaning; and will flatter themselves, not her, by so believing. But we are quite sure—for we know it to be so already—that cultivated and imaginative persons will invent each his differing subtle significance for several of Miss Rossetti's seemingly symbolical pieces. It is possible for one to crave a too definite and rounded meaning from a poem,—from a suggestive fancy, or from a thought that comes to us through the bosom from the brain: and one would then fare ill with "The Ancient Mariner," or "Christabel," with even "The Lost Bower," or "Evelyn Hope." But Miss Rossetti often leaves us as these lines of her own may describe:—

"What can it mean? you ask. I answer not
For meaning, but myself must echo, What?"

We have, indeed, been reminded by her of the reply of a humorous friend, who, when questioned as to the meaning of a supposed symbolical

* *Goblin Market, and Other Poems.* By CHRISTINA ROSSETTI. London and Cambridge: Macmillan and Co.

* *Church and State Two Hundred Years Ago.* By JOHN STOUGHTON. Jackson, Walford, and Hodder.

Troublous Times. By JANE BOWRING CROUCH. Edited by Rev. C. STANFORD. Jackson, Walford, and Hodder.

device he had adopted, answered, "Meaning!—what a silly question! As if anything were bound have a meaning,—or would be any better if it had!"

"Goblin Market" has meanings less doubtful than some of the shorter pieces; and is a quaint, rich poem, that has no tone or hue of any other poet of our time. Two sisters, Lizzie and Laura, frequent a glen that is haunted by goblins; who, as fruit-merchants, tempt the maidens with their rare, luscious fruits, evening by evening, perpetually crying, "Come buy, come buy." Lizzie, the stronger nature, covers close her eyes, and thrust a dimpled finger in each ear,—will not be tempted—

"No, no, no;
Their offers should not charm us,
Their evil gifts would harm us."

Laura bows her head to hear the fruit-cry—stretches her gleaming neck to see the little men tramping down the glen:—

"One had a cat's face,
One whisked a tail,
One tramped at a rat's pace,
One crawled like a snail,
One like a wombat prowled obtuse and furry,
One like a ratel trembled hurry skurry.
She heard a voice like a voice of doves
Cooing all together:
They sounded kind and full of loves
In the pleasant weather."

The goblins scared away Lizzie, but Laura lingered; and when they reached her, one set down his basket, another lifted up to her his golden plate, and they offered her fruit such as men do not sell in any town. Laura told them she had no money:—

"You have much gold upon your head,
They answered all together:
'Buy from us with a golden curl.'
She clipped a precious golden lock,
She dropped a tear more rare than pearl,
Then sucked their fruit globes fair or red:
Sweeter than honey from the rock,
Stronger than man-rejoicing wine,
Clearer than water flowed that juice:
She never tasted such before,
How should it clog with length of use?
She sucked and sucked and sucked the more
Fruits which that unknown orchard bore;
She sucked until her lips were sore;
Then flung the empty rinds away
But gathered up one kernel-stone,
And knew not was it night or day
As she turned home alone."

Lizzie rebuked and warned her sister: but Laura hushed and kissed her; and determined to buy more fruit to-morrow. The sisters lay down to sleep, "golden head by golden head":—with the morning rising to house-work and talking as modest maidens should: but—

"Lizzie with an open heart,
Laura in an absent dream,
One content, one sick in part;
One warbling for the mere bright day's delight,
One longing for the night."

"Slow evening came," and the sisters sought the glen:—Laura

"Listening ever, but not catching
The customary cry,
'Come buy, come buy,'
With its iterated jingle
Of sugar-baited words:
Not for all her watching
Once discerning even one goblin,
Racing, whisking, tumbling, hobbling;
Let alone the herds
That used to tramp along the glen,
In groups or single,
Of brisk fruit-merchant men.

Till Lizzie urged, 'O Laura, come;
I hear the fruit-call, but I dare not look:
You should not loiter longer at this brook:
Come with me home.'

Then Laura "turned cold as stone" to find that her sister still heard the goblin cry, but that she herself could hear it no more. She had eaten the delicious goblin fruit; and should eat it no more. In indulging her passionate yearning, she had "gone deaf and blind" to the very enjoyment she coveted. Watching and listening, day and night, she found the goblins never again; and with baulked desire in her heart, and the goblin poison in her blood, she faded and dwindled till she "seemed knocking at Death's door." Then Lizzie with exceeding love, willing to save Laura, sought the glen,—

"And for the first time in her life
Began to listen and look."

The goblins laughed to see her peeping, and came towards her—as Miss Rossetti describes in one of the most lively and vivid passages of her poem—running, flying, fluttering, chattering; and hugged and kissed her, stretching up their plates of strange and dainty fruit. Lizzie only asked to buy for a silver penny—for one waiting at home alone for her. They tell her—

"Such fruits as these
No man can carry;
Half their bloom would fly,
Half their dew would dry,
Half their flavour would pass by.
Sit down and feast with us,
Be welcome guest with us,
Cheer you, and rest with us."

But Lizzie seeks for Laura only, not for herself,—for love's sake, not for self-indulgence, asks the tempting but evil spirit: and when they will not sell her any, would depart. Then the goblins demurred; "their tones waxed loud, their looks were evil;" they hustled her, clawed her, tore her hair, held her hands, and squeezed their fruits against her mouth to make her eat.

"White and golden Lizzie stood,
Like a lily in a flood,—
Like a rock of blue-veined stone
Lashed by tides obstreperously,—
Like a beacon left alone
In a hoary, roaring sea,
Sending up a golden fire,—
Like a fruit-crowned orange-tree
White with blossoms honey-sweet
Sore beset by wasp and bee,—
Like a royal virgin town
Topped with gilded dome and spire
Close beleaguered by a fleet
Mad to tug her standard down.

Though the goblins cuffed and caught her,
Coaxed and fought her,
Bullied and besought her,
Scratched her, pinched her black as ink,
Kicked and knocked her,
Mangled and mocked her,
Lizzie uttered not a word:
Would not open lip from lip
Lest they should cram a mouthful in:
But laughed in heart to feel the drip
Of juice that syrrupped all her face,
And lodged in dimples on her chin,
And streaked her neck which quaked like curd.

At last the evil people
Worn out by her resistance
Flung back her penny, kicked their fruit
Along whichever road they took,
Not leaving root, or stone, or shoot;
Some writhed into the ground,
Some dived into the brook
With ring and ripple,
Some scudded on the gale without a sound,
Some vanished in the distance."

When Lizzie returned to Laura, and tells her that for her sake she has braved the glen, and how she has been used by the goblin merchantmen, Laura was startled to a new agony, and dreading, mourning that her sister's young life should be ruined and wasted like her own, clung about her, kissed her, mourned her. It was the hour and the power of a new life:—"tears once again refreshed her"; a new "swift fire ran through her veins, knocked at her heart." At first, sense failed in the strife; but out of death came life:—and when Lizzie had watched and tended her sister through a long night, with true sisterly love and care:—

"Laura awoke as from a dream,
Laughed in the old innocent way;
Her breath was sweet as May,
And light danced in her eyes."

The story, such it is, has a perceptible inner meaning in all its parts; but it adds one clearly expressed meaning, when we read at last of the sisters, "when both were wives, with children of their own," how they would talk about the haunted glen, and Laura—

"Would tell them how her sister stood
In deadly peril to do her good,
And win the fiery antidote:
Then joining hands to little hands
Would bid them cling together,
'For there is no friend like a sister
In calm or stormy weather;
To cheer one on the tedious way,
To fetch one if one goes astray,
To lift one if one totters down,
To strengthen whilst one stands.'"

Of Miss Rossetti's smaller pieces we have not left ourselves room to say much. Some of the simplest, such as "Spring," and "Twilight Calm," are exquisitely beautiful and musical. Some are remarkable for concentrated power and completeness, such as "Maude Clare," and "Love from the North." None is more perfect, as a poem or parable, than "An Apple Gathering." A few poems turn on the passions; and while these may be regarded as fine dramatic lyrics, they are also curious as the imaginings of a lady, and not altogether to be commended as to their feeling. In the "Devotional Pieces," several are wanting in the depth and spirituality their subjects demand; but "Sleep at Sea," and "Old and New Year Ditties," are admirable. One of the latter shall close our notice of this most original of recent volumes of verse:

"Passing away, saith the World, passing away:
Charms, beauty and youth sapped day by day:
Thy life never continueth in one stay.
Is the eye waxen dim, is the dark hair changing to grey,
That hath won neither laurel nor bay?
I shall clothe myself in Spring and bud in May:
Thou, root-stricken, shall not rebuild thy decay
On my bosom for aye.
Then I answered: Yea.

Passing away, saith my Soul, passing away:
With its burden of fear and hope, of labour and play;
Hearken what the past doth witness and say:
Rust in thy gold, a moth in its thine array,
A canker is in thy bud, thy leaf must decay,
At midnight, at cockerow, at morning, one certain day.
So, the Bridegroom shall come and shall not delay:
Watch then and pray.
Then I answered: Yea,

Passing away, saith my God, passing away:
Winter passeth after the long delay.
New grapes on the vine, new figs on the tender spray,
Turtle calleth turtle in Heaven's May.
Though I tarry, wait for me, trust me, watch and pray.
Arise, come away; night is past and lo it is day,
My love, My sister, My spouse, thou shalt hear Me say,
—Then I answered: Yea."

This volume has two illustrations by Mr. D. G. Rossetti. The vignette, "Golden head to golden head" is best. The goblins pressing their fruit on Laura are not nearly so quaintly fantastic as the poetic description, and Laura is about as living and as pretty as the dolls cut with scissors out of a sheet of paper to amuse children on the knee.

Beeton's Illuminated Family Bible. Parts 1 to 8. With Illustrative Cartoons from JULIUS SCHNORR, and Illuminated Initials, Borders, &c., by NOEL HUMPHREYS. London: S. O. Beeton.

Illustrated Bibles have much oftener given us pain than pleasure. Many of the illustrations of the original Kitto's Pictorial Bible were purely imaginative; and though some were from the greatest painters, the larger number were untrue both to the fact and feeling of the passages illustrated, and utterly misleading as to scenery and manners. It was a great improvement to reduce the illustrations to such as represented scenery, antiquities, and customs, as in the national edition of that work. Since that popular book appeared, the depths of illustrative falsehood and absurdity have been sounded in pictorial Bibles, or at least in one, which have reproduced the most pretentious and trashy engravings that the radical unscripturalness of modern and chiefly foreign art could produce. It is therefore a relief and a happiness to find a work which, in a difficult walk of illustration is unobjectionable and even pleasing. "Beeton Illuminated Bible" is such a work: unquestionably the most handsome, artistic, and enjoyable edition of the Bible with illustrations that is at the present time in course of production. The page is beautiful, the type clear, the ornamental headings, borders, and initials, differing for each book, and having all the well-known grace that Noel Humphreys, more than all others, has brought to such decorative art. The illustrations are a reproduction of Schnorr's celebrated "Bible Pictures," and kindred designs by other artists, and nothing better, on the whole, has been done for the imaginative and poetical illustration of the Scriptures. Though they have the conventional classic character, they are wonderfully true in feeling, and often lend vividness or give interpretation to the text. Certainly there is no other series of Bible pictures known to us that has so much of the life and action of the sacred history, penetrated by intelligence and sympathy that grow upon us as we become familiar with them.

The notes to the various books are of a much higher importance than those of any popular Bible since Kitto's, and are more various even than those. They are selected from the best Biblical writers, both the older and the later; not having, however, that confused and contradictory character which belongs to "Cobbin's Condensed Commentary," but adding the best and most satisfactory opinions in the judgment of an evidently intelligent and scrupulously careful editor. Some of them are drawn from works of theology, travels, and antiquities; and are rich in information that Bible notes for the popular reader have not usually contained. Brief as are these annotations severally though making up a considerable body as a whole—it is surprising how much they contain. They do not, indeed, form a continuous exposition; but they furnish full explanation of the language, and illustration of the history, geography, manners, &c., with not a few pithy hints as to the moral significance and application of the passages annotated. We cannot possibly give the names of the authors from whom these notes are taken, but may remark that they range from Chrysostom and Bernard to Calvin and Scott; from the Puritan Mayer, and Bishop Patrick, to Chalmers and Kitto; from Gill and Jonathan Edwards to Kalisch and Porter; with rich gleanings from the latest Cyclopædias and the occasional works that have recently thrown so much light on Scripture history. But any attempt at describing the range taken, must rather give an impression of narrowness than of extent, so universal is the field of these materials. Something more might have been done for the explanation of the text by the use of foreign writers: but perhaps a general acceptance would not have been so surely found for a more thorough work. And indeed the thoroughness of this work, as far as it goes, is very remarkable in comparison with the superficiality and twaddle of similar works we could name.

The Various Readings and Parallel Passages are given at the end of each book;—an arrangement not altogether convenient, but contributing to the beauty of the pages containing the text. A great improvement is introduced in printing them; namely, that the words, in each case to which there is a parallel, or of which there is another reading, are printed in full.

It is a pleasure to give strong approval to this work, and though we might make a slight drawback for the quotation of uncertain and loose opinions just occasionally, we should do it injustice if we did not repeat that it is the best edition of the Bible, of its own kind, that has appeared as yet.

THE QUARTERLY REVIEW, No. CCXXII., is published THIS DAY.

CONTENTS.

1. Dorset.
2. Hymnology.
3. Turkey—its State and Prospects.
4. Training of the Clergy.
5. Thornbury's Life of Turner, R.A.
6. The Eastern Archipelago.
7. Last Days of Pitt.
8. Iron Ships and Iron Forts.

London: John Murray, Albemarle-street.

THE NORTH BRITISH REVIEW. No. LXXII., MAY, 1862, just published.

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1. The Church of England—Respondent.
2. Geological Changes in Scotland in Historic Times.
3. Recent Homeric Critics and Translators.
4. The Commemoration of 1662.
5. Early Poetry of England and of Scotland.
6. Present Movements among the French Clergy.
7. Lunacy Legislation.
8. Sir G. C. Lewis on the Astronomy of the Ancients.
9. Last Poems of Mrs. Browning.
10. Our Colonies.

Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co.

THE NORTHERN MONTHLY, price 3d., 40 pp. No. V., MAY, 1862.

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1. Clerical Dilemmas and Dissenters' Duty.
2. Departure of the Fairies.
3. Story of To-day.
4. The Last Supper. By Da Vinci.
5. Old English Thinking and Making.
6. From Church to Church.
7. The Spring a Witness for God.
8. Lancashire Independents and their Works.

Manchester: Palmer and Howe, 1 and 3, Bond-street. London: Kent and Co.

THE INTERPRETER for MAY, price 2d., contains—A Paper on Salvation—Apostolic Preaching (Introductory)—The Sacraments: Baptismal Regeneration. London: Simpkin, Marshall, and Co., Stationers'-hall-court; and all Booksellers.**THE LEISURE HOUR, No. 541, for May 10, price 1d., contains:—**

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